

The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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YOU CAN'T REALLY PUT BACK THE TIME

Summer Time Ends Officially Tonight



Photograph by Miller Services, Toronto

MOST useful ideas pass through three phases. First they are resisted, later they are adopted as temporary measures, and finally they become part of the constitution. That is the history of Daylight Saving Time.

For years William Willett, a builder, exhorted the British Government to advance the clock one hour in April to give extra daylight in the evenings, and then put it back in the autumn, but such opposition was aroused that the would-be benefactor did not live to see his idea accepted.

Twice he got a Bill into Parliament, only to have it thrown out on both occasions. He died in 1915, and his "Daylight Saving" conception became law in 1916. It was to be for the duration of the war only, but has continued ever since, being adopted by other lands, including our own.

Changes in our methods of recording time have been made again and again through the centuries, and calendar devisers have had headaches trying to make the days and months fit the actual passing of time.

For centuries, by the calendar, a day was gained every 128 years. If the New Year was

not, sooner or later, to collide with the spring and then with the summer, something had to be done. So in 1582 the days between October 4th and October 14th were dropped, to the consternation of multitudes who thought they had been "fleeced" of ten days of their lives.

Even personal vainglory is reflected in the names of some of our months. Julius Caesar deemed himself sufficiently important to have the seventh month of the year named after himself. That was harmless enough until a later Caesar, Augustus, had the eighth month renamed August, his "month of good fortune".

Then trouble came. July had 31 days while August had a mere 30. The position was intolerable to the proud Augustus, so he robbed February of a day, and tacked it on to August. Pride was satisfied, dignity restored, and the whittled-down February has been a nuisance ever since.

Of course, no one now imagines that we are changing time in our manipulation of clocks and calendars. Old Father Time has been too long on the job to let anything interfere with his responsibility. The days and

months and years roll on relentlessly.

We may dye our hair or, if we have none, wear a wig; we may endure plastic surgery to remove tell-tale wrinkles from our faces; we may be as silent as the Sphinx about our age, but nothing arrests the speeding years. Nor can money, position or worldly authority hold up their onward march. Time is the great leveller. There are twenty-four hours in every day for every man, and each is responsible for how he spends it.

A man boasted that he had listened to more than six hundred radio programmes given by a favourite comedian, and he hoped he had established a record! He reminds one of people who turn on the television every evening when they arrive home, and watch it until bed time, irrespective of what appears on the screen.

Whatever we do with our clocks or calendars, we cannot put back the time. The day of our life moves on toward the sunset. Happy is he who knows, as the years hurry on, that he is doing what God wants him to do, and is becoming what God wants him to be.

HE HATED WOMEN PREACHERS

The Story of John Carleton

By **BROTHER RICHARD T. WRIGHT** (VANCOUVER TEMPLE)

FOURTH PRIZE-WINNING ENTRY in the Territorial Commander's Centenary Year Competition in which readers were invited to submit essays on a personality who had made a significant contribution to building up The Salvation Army.



An early photograph of Commissioner and Mrs. Carleton and family.

His First

One evening while in Londonderry visiting one of his two sisters, John attended his first Salvation Army meeting—but only to please his sister. Although he was converted at the age of eleven in the great Irish Revival of 1859 and was one of the esteemed church-goers in his village, John Carleton had no use for the The Salvation Army.

He hated women preachers and considered anyone who went to their meetings a fool. However, after attending a couple of meetings, he was to be seen following the Army's Founder on his tour. He begged William Booth to send an officer to the village of Ligioniell.

The Founder—who described him as the "Ligioniell man"—was sympathetic but explained that there were just not enough officers to go round. However, after much scheming by Carleton, the General was convinced of the need and sent a woman officer.

It was now that the "Big House" in Ligioniell began to play an important part in the starting of a corps. The village hall, the only place available for meetings, was free only on Sundays and Wednesdays, so Monday and Saturday meetings were held in the Carleton kitchen, which measured twenty feet by sixteen, with a normal capacity of seventy.

Mr. Carleton, by changing the seating, squeezed in a hundred and thirty. The overflow crowd filled the wash-house and sometimes the yard. Among the people converted in the Carleton kitchen were the late sister Mrs. Majury, of Wychwood, Toronto, Canada, and a lad who was

to become Commissioner William J. McAlonan.

A few months after the corps' beginning, a hall seating five hundred was built, mainly through the work of John and Jennie Carleton. (The Ligioniell Corps is now part of an area connected with Belfast Shankill and has itself been closed for many years.)

Soon after, the divine call to wider service came to John Carleton, and he and his family, now numbering three boys and two girls, packed up and moved to London during the Christmas of 1881.

This was a move of faith. Mrs. Carleton had been warned by her doctor that she would not live two years in smog-bound London. Mr. Carleton was giving up excellent business prospects. Also they were reluctant to leave the corps and the converts, who relied greatly on the Carletons' counsel.

The decision was a grave one but their step of faith resulted in great blessings, one of which was Mrs. Carleton's continued service for thirty-four years, until in 1915 she met her Master face to face.

Upon arrival in London, John Carleton was appointed Secretary to the Chief of Staff, Bramwell Booth. After two years he was put in charge of the Army's Trade and

Publishing Department and made Editor-in-Chief.

Four years later, in 1886, he unknowingly inspired the beginning of the Self-Denial Effort. During a meeting in the Exeter Hall, London, "canaries", or yellow slips of paper, were distributed to members of the congregation with an invitation to pledge a contribution toward the furtherance of the Army's work. Carleton, moved by the Founder's appeal, but aware of his financial limitations, wrote on his "canary": "By going without my pudding every day for a year, I calculate I shall save fifty shillings. This I will do and shall remit the amount named as soon as possible."

The Founder was most impressed and read it aloud to the meeting. He admired the gift but felt his officers needed "all the food they get, and probably more, in order to perform the duties which devolve upon them."

Soon after, a letter was received at International Headquarters with a cheque for fifty shillings, requesting that "the officer who filled in that interesting 'canary' be able to have his pudding".

When this letter was shown to the General he said to an executive, "While this is true, I see no reason why we should not ask our people

to unite in going without something every day for a week and to give the proceeds to help on the work we have at hand."

So it was that in the autumn of 1886 the first Self-Denial Week was held and five thousand pounds (\$15,000) raised. Since that time it has outgrown all expectations and is now held annually throughout the world.

The year 1894 saw Commissioner Carleton appointed as the first Managing Director of The Salvation Army Assurance Society, Ltd. During his twenty-five years in this post he saw the staff rise from "two-and-a-half men and a boy" to over 2,000.

Another "first" of the Commissioner's was the forming of the first official songster brigade, at Penge in South London. He inaugurated the songster brigade not so much for musical attainment as for the saving of souls. His idea was to provide an avenue of service to men and women not involved in many other activities and was heard to say that he did not want bandsmen in the brigade, seeing they would have divided loyalties.

Distinction

Soon after his retirement in 1919 the Commissioner was admitted as a member of the Order of the Founder. In 1925 he resumed active service as Joint Managing Director of the Assurance Society. Then, in 1927, he was awarded the local officer's long-service badge, the only officer of his rank to have this unique distinction. His long association with Penge Corps made this possible.

Some of the other positions he held were: Chairman of the Pensioners' Fund Council, Chairman of the Board of Directors of The Reliance Bank, Ltd., President of the Reliance Benefit Society, Director of The Salvation Army Insurance Corporation, Ltd., Treasurer of Penge Corps, Chairman of the International Music Board, Songster Leader, and euphonium player in the Penge Band.

At 4.45 on Thursday morning, June 21st, 1934, Commissioner John Aicken Carleton was promoted to Glory. He was eighty-six years of age and had served as an officer for fifty-three years.

The Commissioner left this world, but his spirit and determination were left behind in the contributions he had made and in his many dedicated descendants, among whom have been eight officers, nine bandsmen, two bandmasters, fifteen songsters, one songster-leader, eight young people's leaders, one envoy, twenty-three soldiers and a daughter who was awarded the Order of the British Empire.

To us, his descendants*, he is the spirit of the Army, a pioneer among pioneers, a founder among founders—John Aicken Carleton, Commissioner of The Salvation Army.

*The writer is a grandson of Commissioner Carleton.

VIOLENCE WITHOUT APOLOGY

VIOLENCE in "The War Cry"! "Isn't there enough of that sort of thing in the daily Press?" you may ask yourself.

We would have to agree. But to recognize that violence exists in this world is not to condone it. And taking a look at man in his worst moments is not necessarily a negative, harmful exercise.

The Bible is a case in point. It pictures man not only as he can be, but as he is, presenting scenes that would not be out of place alongside a daily's page full of crime and terror. There is a difference, though. The Bible's violence is not there for its own sake—or to help jack-up its readership. The Bible's darker stories are included because it is, for one reason, a realistic book.

So we make no apology for the accompanying picture, an enactment of Julius Caesar's assassination on a Roman street in 45 B.C., as presented in the Stratford (Ontario) Festival production of William Shakespeare's tragedy. Nor are we alarmed that thousands of young students in Ontario saw the violence of this blacker moment in history at special school performances this fall.

Although some journalists, authors and film-makers are guilty of peddling violence for profit, and that such irresponsibility can and does have a harmful effect upon young, impressionable minds, we would plead William Shakespeare innocent in this respect.

Defence

Not that the Bard needs our defence. His work is honest, inspired and, therefore, great literature; and although few modern commentators care to make the comparison, many of the Bible's great truths about God and man are clearly reflected in Shakespeare's writings. Many noted men of the Church have also taken a stand for literature of this kind, too.

John Wesley, for instance, described the Greek play, "Adelphi", by Terence, as "an entertainment not unworthy of a Christian". He added that even comedies by authors of Terence's stature "contain both excellent sense, the liveliest pictures of men and manner, and so fine strokes of genuine morality as are seldom found in the writings of Christians" ("Journal," December 14th, 1768).

Guilty

Wesley might well have been describing one of Shakespeare's plays. The Bard, in presenting Caesar's murder for a later generation's inspection, is not appealing to man's lower instinct. The main characters, Brutus and Cassius, and those who joined in the conspiracy against Caesar, are revealed as guilty of something worse than physical violence and murder. Even with the lofty motives of Brutus as the force behind the dagger, the wound it inflicted represented a blow against Rome and civilization itself, with its dependence upon law by reason and mercy. Although called the "noblest

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**CAPTAIN DAVID
REYNOLDS**

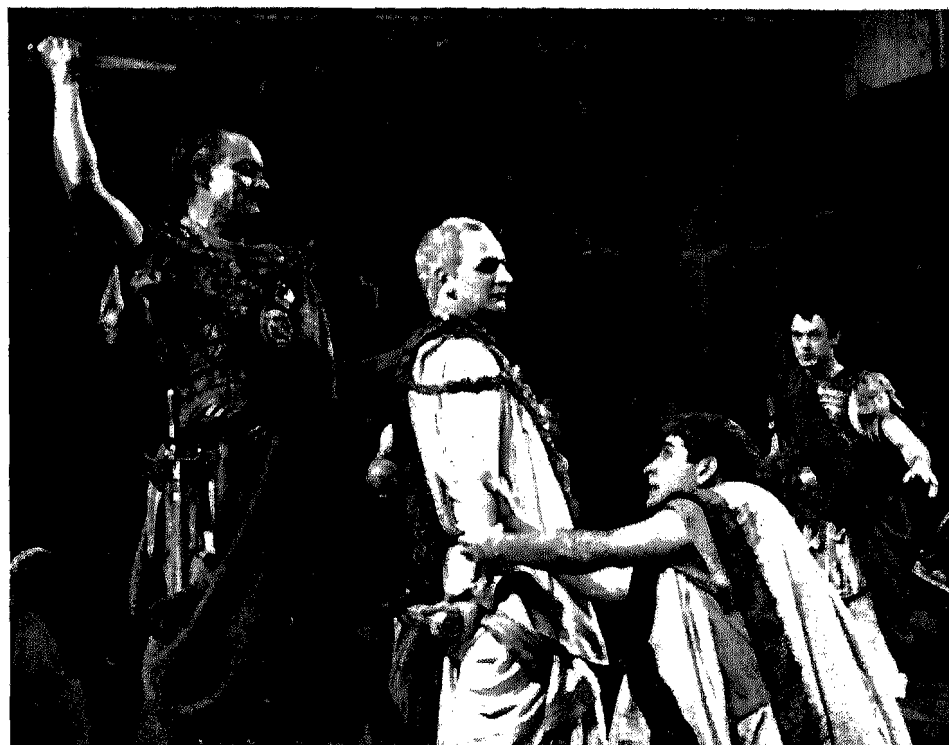
Roman of them all", Brutus, too, with the other conspirators, had violated his own better self.

This brings us to a more revealing reason why the Bible does not shirk the fact of violence. Although it presents violence with all its terror and negative blindness, it does so for a reason—to show men that those who live by violence eventual-

ly die by it, if not physically, then spiritually. The Bible makes it clear that all who try to live outside of God, responsible only to themselves, using any means to achieve their ends, only delude and finally destroy themselves.

But, most important of all, it shows that the tragic havoc caused by violence can be avoided through the new motives and power of the Christ-filled life.

Nothing could be more positive than that.



A scene from Shakespeare's play "Julius Caesar" enacted at the Stratford (Ontario) Shakespearean Festival. Characters from the left are Casca, Caesar, Decius and Cassius. (Peter Smith photo.)



Picture Parables—5 TIME REALLY DOES FLY

By
Captain Barbara Williams

"TO think it will be Christmas before we know it; how time flies!" The individual who recently made this remark was conscious of the rapidity with which time passes. And yet as we reach to tear off still another leaf from our calendar, do we stop to think that we are holding in our hand a page of history?

For instance, did you know that the present-day calendar hanging in your home and office is a "Gregorian" or "new style" calendar, issued by authority of Pope Gregory XIII in 1582? Or that the word "Calendar" is derived from the Roman Calends or Kalends, a method of distributing time into certain periods?

The calendar was originally fixed by observation, and ultimately by calculation. Up to the time of the fall of the Temple at Jerusalem in 70 A.D., witnesses who saw the new moon came forward and were examined, and if their evidence was accepted, the month was fixed by the priests. The division into weeks, which has been almost universally adopted, is not founded on any natural phenomenon and, as it originated in the East, has been attributed to the divine command to Moses in regard to the observation of the seventh day as a day of rest.

Ever wished you had an extra day in your week so that you could get everything done? Well, the early Roman Republican calendar had eight-day weeks, independent of the months, and were simply covering the period from one market-day to another! The Jewish

calendar has a most interesting history. The original ancient Hebrew names of the months disappeared in the Exile, and were replaced by Babylonian names. The Bible records only four of the former—Abib, Ziv, Ethaim and Bul.

Those of you who wish on occasion that birthdays didn't come quite so often or accumulate so quickly will be interested to know that the ancient Egyptians never bothered counting units of time any longer than a year. Consequently they had no dating by years in the modern sense, which may appeal to some of us.

However, "time and tide wait for no man", and whether we count the accumulating years or not, they swiftly pass by. This is true, not only in the realm of the physical, but also in relation to our spiritual life and vitality. Only those who have taken time to consider the really important values in life will reap the benefit when our brief sojourn on earth has concluded.

As to when is the best time to seek Christ's peace in our heart, the Scriptures plainly state, "Behold, NOW is the accepted time; now is the day of salvation." Procrastination in this vital area may well mean spiritual death.

The Apostle James summed up the whole situation when he said, "What, after all, is your life? It is like a puff of smoke visible for a little while and then dissolving into thin air." The wise individual is the one who really makes every moment of his time count—for Christ!

THE WAR CRY, CANADA AND BERMUDA

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COMMENT

Invitation to Readers

HOW concisely are you able to express yourself? From two different sources recently there came advice to those who engage in public speaking. One spokesman stated that the reason why audiences are so often bored is because the mind is capable of receiving far more rapidly than the 130 words the average person utters in a minute. The listener has "time on his hands", so to speak, and finds himself engaging in mental excursions to fill in the time. It would appear that speeding-up of the rate of speaking is called for.

At the same time a report from London, England, said that the House of Lords had debated a motion that speeches should be shorter. During the debate 21 speeches were heard in the space of 86 minutes and members congratulated themselves on their brevity.

Lord Egremont, who introduced the motion, suggested that cross-bench speeches be limited to ten minutes and those from the front bench to twenty minutes. He advised the installing of a device, such as that used in the Australian Parliament, to time speakers by flashing warning lights. This was objected to as being beneath the dignity of the House of Lords. However, the motion that speeches be briefer was unanimously agreed to but not made law.

It is hard to think that there was a time when noted clergymen preached to the full extent of the hour-glass, it not being uncommon for the spokesman to turn the glass upside-down saying, "Brethren, let us have another glass-full". How happily delivered we are today!

But the past had its masters of brevity in expression. One of the most notable was Abraham Lincoln, whose Gettysburg address lasted for only two minutes and contained only 270 words.

When one remembers some of the wearisome prayers that have said so little, it is hard to believe that the Lord's Prayer is expressed in only 66 words and takes but half-a-minute to say.

BEARING IN MIND THESE OUTSTANDING EXAMPLES OF EXPRESSION AND COMPRESSION, THE EDITOR EXTENDS TO READERS THE INVITATION TO EXPRESS THEMSELVES IN A UNIQUE, GOD-GLORIFYING WAY THROUGH THE PAGES OF "THE WAR CRY".

SUPPOSING YOU HAD THE OPPORTUNITY TO SPEAK TO THE WORLD A CHRISTIAN MESSAGE FOR THE SPACE OF ONE MINUTE — 130 WORDS — WHAT WOULD YOU SAY? THIS IS NOT A COMPETITION, BUT AN OPPORTUNITY TO WITNESS. THE EDITOR WILL PRINT A SELECTION OF YOUR MESSAGES WEEK BY WEEK.

The circulation of "The War Cry" is 76,000 copies weekly. The paper reaches all parts of Canada and finds its way to many other lands. It is read in homes, drinking saloons, hospitals, prisons and is distributed among members of the forces.

Here is a chance for you to say a vital word concisely. Address communications to the Editor, "War Cry", 471 Jarvis Street, Toronto 5, Ontario.

All Men Equal

MANY people saw the remote possibility of international complications if President Johnson's surgery went wrong. But far more were interested in the personal details offered for public consumption because he was a man shadowed temporarily by one of the common anxieties of men.

These moments of affinity with world leaders have their value, in increasing an awareness of our human heritage and of our equality in the sight of God.

The ever-increasing weight of responsibility upon leaders—dramatized now by the "hot line to Moscow" and "the finger on the trigger"—becomes more real to ordinary folk when we realize that users of hot lines and guardians of atomic triggers have aches, pains and private anxieties.

—BOOK BULLETIN—

"INTERNATIONAL COMPANY ORDERS" BEING REPLACED

BIOGRAPHY OF ERIK LEIDZEN AND CENTENARY CELEBRATIONS
VOLUME AMONG NEWEST ARMY PUBLICATIONS

THE "INTERNATIONAL COMPANY ORDERS" for 1966, recently released, will be the end of a long line of notes for company guards, produced annually, without break, since 1905. Commencing in 1967, this invaluable work will be superseded by the "MANUAL OF BIBLE TEACHING", containing four graded lessons: Junior, Intermediate (Junior High), Senior and Adult. Brigadier Harry Dean is editing and making a major contribution to the writings. Officers of several territories are and will be writing considerably. The format will be enlarged to demy 8vo (5½" x 8½") and the cover will be attractively and colourfully designed and laminated.

A new handbook of Bible lessons for workers in the Primary is being written.

"BANDSMEN AND THEIR TEETH" and "THE FRUIT OF THE SPIRIT" are now available and should be of great value to instrumentalists and public speakers.

The manuscripts of two more "VICTORY BOOKS" have been sent to the printers. "AFTER MANY DAYS", by Lieut.-Colonel Albert Kenyon, is the story of Brigadier A d e n d o f f, of South Africa; "BROTHER OF ALL", by Lieut.-Commissioner Lawrence Fletcher (a reprint from the "Liberty Books"

series), is the story of Colonel Yesu Dasen. Both items will be useful for young people and others who wish to extend their knowledge of the international Army.

The writing of the life of Erik Leidzen has now been completed and, under the title "KELLY'S BOY: ERIK", should soon be in the hands of the printers. Bandsmen everywhere will welcome this moving story told by Leslie Fossey, whose personal knowledge of this master of musicians is revealed on every page of the manuscript.

General Wilfred Kitching is working full pressure on his autobiography, "A GOODLY HERITAGE". Seven chapters (in manuscript form) have been written already.

Owing to constant demand, there has been a call for a third edition of "THE SONG BOOK OF THE SALVATION ARMY" (large size). This will contain a revised metrical index to include the melodies in the *Tune Book Supplement*, No. 2.

★

"INTO THE SECOND CENTURY", which should be on sale soon, is a collection of addresses delivered during the Centenary Celebrations in London. Those of the Inaugural Meeting in the Royal Albert Hall—by Her Majesty Queen Elizabeth II, the Archbishop of Canterbury, the Home Secretary and the General—are followed by a selection of the many others from the lips of the Army's International Leader. Readers will be reminded of the final gathering, when within minutes of the appeal there were queues in the three aisles leading to the Mercy-Seat of those who quietly waited an opportunity to renew their vows in public. Up-to-date technique has been used in the choice of type and the lay-out of the pages, which are bound together in a new style of glazed paper printed in royal blue. For future reference and for giving to "people who matter" this production will be second to none.

★

"THE FALL AND RISE OF MAN" is now off the press and should help all Salvationists who want a straightforward exposition of the fifth to ninth Articles of our Statement of Doctrine. Captain Bernard Mobbs is the author, as he now is of "THE SOLDIER'S ARMOURY", the January-June 1966 edition (his first) being already released. Readers across the seas from London should find no difficulty in securing copies for use on January 1st.

We would also highly commend to you the album of many Centenary photographs being prepared by Studio Corot for distribution by the Public Relations Department (I.H. Q.). Produced by one of the new picture-reproduction processes, with a striking four-colour cover, it is a winner!—A.J.G.

TOO-WIT To Whom?



- ★ What will the younger generation tell their children they had to do without?
- ★ Wonder what would happen to divorces if pensions were based on the number of years people stayed married?
- ★ Do not let the good things of life rob you of the best things.
- ★ A speech, to be immortal, does not have to be eternal.
- ★ Daydreams at the steering wheel lead to nightmares in hospital.
- ★ Fifty years ago minding one's children did not mean obeying them.



LESSON NUMBER 6

This feature, conducted by CAPTAIN BRAMWELL TILLSLEY, B.A., is meeting with widespread appreciation and is being followed in meetings as well as in private study. This week's lesson begins a series of studies in John's Gospel.

BIBLE SCHOOL

A Word of Introduction to JOHN'S GOSPEL

ALTHOUGH the authorship of the Fourth Gospel has been the subject of considerable debate, the conservative view is that it was written by John, the brother of James and the son of Zebedee. The Gospel itself does not refer to him by name, but describes him as the disciple "whom Jesus loved" (13:23-25; 19:25-27; 20:2; 21:20).

His purpose in writing is clearly set out in 20:30, 31—"And many other signs . . . that ye might believe . . . ye might have life through His name". Here we are introduced to three of the key words of the Gospel. Here they are:

(a) **SIGNS:** The only word John employs for miracle is the term **SEMEIA** (sign). Other New Testament writers use such words as **TERAS** (Acts 2:19), which emphasizes the wonder produced by the miracle, and **DUNAMIS** (from which we get our word dynamite), which lays stress upon the power revealed in the mighty work (Matt. 11:20, 21, 23).

Semeia, however, when applied to a miracle, indicates that the deed is secondary to the truth it seeks to reveal. Here the physical setting must take second place to the ultimate truth. Apart from the resurrection (which differs from the other miracles in that it did not take place in public sight) and the draught of fishes recorded in the epilogue of the Gospel, there are seven basic signs in John's Gospel.

Perhaps a chart will help us to see the over-all picture.

	Reference	Sign	Response Evoked	
			Belief	Unbelief
1	2:1-11	Water to wine	Disciples believed (2:11)	
2	4:46-54	Healing of the nobleman's son	Man and household believed (4:50, 53)	
3	5:1-18	Healing of man at the pool	Belief implied by action (5:9)	Reaction of the Jews (5:18)
4	6:1-14	Feeding of the five thousand	Acknowledgment of Jesus as a Prophet (6:14)	Departure of many (6:66)
5	6:16-21	Walking on the water	Willing to receive Him into the boat (6:21)	
6	9:1-41	Healing of blind	Progressive belief (9:11, 17, 33, 38)	Reaction of Pharisees (9:16, 24, 29, 40)
7	11:1-44	Raising of Lazarus	Martha 11:27 Jews 11:45; 12:11	Plot of the Pharisees (11:53)

Next of the other two key-words is:

(b) **BELIEVE** (Pisteuo): The purpose of the signs was that man might be led to believe (a term used no fewer than ninety-eight times in this Gospel). Never does this word indicate a mere assent to a proposition. It usually means acknowledgement of some personal claim, or even a complete personal commitment to some ideal or person.

The other key-word is:

(c) **LIFE** (Zoe): This is, of course, the ultimate result of believing. Life, as herein employed, is carefully defined by Jesus Himself in John 17:3: "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

Thus we can see that these three words—Signs, Belief and Life—provide the logical organization of the Fourth Gospel. In the signs appear the revelation of God; in belief, the reaction they ought to evoke; in life, the result that belief brings.

Perhaps a picture of the general structure of this Gospel will help us keep the detailed study in proper perspective. Generally speaking, there are eight main divisions.

1:1-18—**PROLOGUE:** States the nature of the principal Character; introduces His fore-runner and clarifies His mission.

1:19-4:54—**Period of CONSIDERATION.** Offers the person of the Son to men for their consideration and evaluation (to Judaism through Nicodemus; to the Samaritans through the Samaritan woman; to the world through the nobleman). Intellectual, emotional and physical needs represented.

5:1-6:71—**Period of CONTROVERSY.** Jesus becomes the centre of storm between those who believed and those who did not.

7:1-11:53—**Period of CONFLICT.** Controversy resolves into conflict. No fewer than four times the suggestion is made that "the Jews sought to kill Him" (7:19; 7:25; 8:37; 11:53).

11:54-12:36a—**Period of CRISIS.** Comprises a series of episodes just prior to the Passover week. Jesus publicly offered Himself to the people for their final choice.

12:36b-17:26—**Period of CONFERENCE.** It records Jesus' conference with the disciples for the purpose of preparing their minds for His departure, and with the Father that He might make His final report of His commission.

18:1-20:31—**Period of CONSUMMATION.** Crucifixion and death.

21:1-25—**EPILOGUE.** As the main body of the Gospel is directed to the purpose of creating belief, the epilogue is directed to the purpose of using belief. The word "believe" does not occur in this passage; the keynote is rather follow.

Thus is the stage set for our study of the "Gospel of Belief". Perhaps one or two general observations should be made before we examine the Prologue. Although there are at least twenty-six lines of synoptic parallel in John's Gospel, over ninety per cent of the material is peculiar to John. At least seven main events of the synoptics (Christ's birth, baptism, temptations, transfiguration, last supper, Gethsemane and the ascension) are not found in John's account.

Unlike the short, pithy sayings of the synoptics, we find that many of the sayings of Jesus in the Fourth Gospel cover a whole chapter. The theology of John is based a great deal on the Old Testament (1:45; 4:22; 8:56). There are at least 124 references which cannot be understood apart from the Old Testament. The narrative unfolds chiefly in the setting of Jerusalem and Judea as compared with Galilee of the synoptics).

Mark begins his work with the ministry of John the Baptist and the baptism of Jesus. Matthew and Luke commence with the birth of Jesus. John, however, feels that the only perspective in which the work of Jesus and His relationship to the Father can be truly seen and estimated is in the light of **ETERNITY**. It is at this point we will begin our study, for as John Calvin once stated: "The Fourth Gospel is the key which opens the door to the understanding of the first three." In John's Gospel the Jesus of history becomes the Christ of experience.

*Synoptic is a term used to indicate the first three books of the New Testament: Matthew, Mark and Luke. This term is used because they view or survey the life of Christ from a common viewpoint. (Synoptic literally means "viewed together".) The synoptics view the life of Christ biographically, while John's Gospel views it theologically.

QUESTION FOR LESSON 6

- List the seven signs of John's Gospel and state the response they evoked.
- At what point do the various Gospel writers commence their picture of "the Word made flesh"?

ANSWERS TO QUESTIONS OF LESSON 4

- What do we mean by "plenary, (verbal) inspiration"?
Plenary simply means, full, entire, extending to every part. Verbal simply suggests that words cannot be separated from concepts.
- How was the New Testament canon indirectly opened and closed by a heretic?
See lesson No. 4 for the part played by Marcion and Montanus.

HEAR ME WHEN I PRAY

By
SONGSTER PETER COOK
From
"The Musical Salvationist"

Lord, hear me when I pray to Thee,
As Thy disciples on the sea.
Come, calm the tempest in my breast,
Hallow my thoughts and give me rest.
Oh, may I know that Thou art God,
Thy words of grace my staff and rod!



Lord, hear me when I pray to Thee,
When unknown fears would conquer me.
O answer my unspoken prayer,
That I may find Thee waiting there.
The tempter seeks to harm my soul,
But Thou, O Christ, wilt keep me whole.

Lord, hear me when I pray to Thee,
Be Thou my Guide eternally.
No foe shall harm with Thee beside,
So wilt Thou evermore abide.
My spirit shall be blest indeed,
Knowing that Thou dost intercede.

STORIES OF GREAT WOMEN-3

Vibia Perpetua

AN EARLY CHRISTIAN MARTYR

A Series Compiled By

CAPTAIN
FLORENCE MITCHELL

A
PAGE
FOR
THE
HOME-
MAKER



VIBIA Perpetua lived in North Africa, at Carthage, where Christians from Rome had brought the Gospel and where vigorous Christian churches were springing up. Her ties with the world were strong. The devoted mother of an infant son, she was young, beautiful, of noble birth and well educated. Yet she was willing to sacrifice her life for her faith.

The Roman Emperor, Septimius Severus, fearing the rising power of Christianity, issued an edict prohibiting Christians from teaching or making converts. Perpetua and her companions were among the first victims of this edict. The five others who suffered martyrdom with Perpetua—her maidservant Felicitas; her teacher, the deacon Saturus; and three fellow Christians, Revocatus, Secundulus and Saturninus, had all been condemned for being converts to the new religion.

They knew the story of how Paul's own conversion nearly two centuries earlier had followed soon after Stephen's martyrdom, and they were confident that their martyrdom would win many to Christianity in the pagan city of Carthage, for they were aware that the blood of these earliest martyrs had become the seed of the Church.

Perpetua had been baptized only a short time before she was condemned. As she came out of the water, she said: "The Holy Spirit has inspired me to pray for nothing but patience under bodily pains." Though she was very

young, she must have known other kinds of suffering earlier, for there is no record of her husband, and it is assumed that he was either dead or had deserted her because she was a Christian.

While she and her five companions awaited arrest, her aged father came and pleaded with her to renounce her faith. "Father," she said to him, "do you see that vessel lying there? Can one call anything by any other name than what it is? So neither can I call myself anything else than what I am, a Christian."

Though her father raged and threatened to beat her, she remained calm and firm. The next day she and her companions were put in prison. "I was very much afraid," she wrote, "because I had never experienced such gloom."

Strengthened in spirit, even in prison, she became more conscious of her closeness to God—"a God whose blessings were so well proved," she said. Uncertain of her fate and that of her fellow prisoners, she asked God to reveal it to her in a vision. The next day she told her companions: "I saw a golden ladder reaching up to Heaven, so narrow that only one could go up at once. On its sides were every kind of iron instrument: swords, lances, hooks, daggers. If one

went up carelessly, one's flesh would be torn. Under the ladder was a dragon of wondrous size, which laid snares for those climbing it, and frightened them from the ascent.

"Now Saturus went up first. He had given himself up voluntarily after our arrest on our account, because he had taught us the faith, and he had not been present on the occasion of our trial. When he had reached the top of the ladder he turned and said to me, 'Perpetua, I am waiting for you; but take care that the dragon does not bite you.' And I said, 'In the name of Jesus Christ he shall not hurt me'. The dragon, as if afraid of me, slowly thrust his head underneath the ladder and I trod upon his head, as if I were treading on the first step."

Her prison companions interpreted this dream to mean that all of them were certain to suffer martyrdom.

Felicitas and Perpetua prepared for death. For their last meal, instead of the feast usually given to condemned prisoners, they celebrated an "agape", a religious meal partaken of by early Christians in token of love and kindness.

On the day of their execution, the condemned Christians walked to the arena. Perpetua's face was radiant, and she sang a psalm. Behind her marched Felicitas with Saturus and the three other Christian men.

The Christian men faced the beasts first. They were attacked by a leopard, a bear and a wild boar.

THE ARENA

Perpetua and Felicitas were thrown into the arena with a savage steer, which attacked Perpetua first, then Felicitas was tossed by the angry beast. Perpetua saw marks of injury on her body, but she felt no pain. She had been given victory over her senses and a consciousness of oneness with God. She knew that God was more powerful than her persecutors, who might destroy only her body, but not her spirit.

During a moment of rest, Perpetua asked for her brother. When he appeared, she begged him to stand fast in the faith. The message she asked him to take back to her family was that they must love one another and not allow "our suffering to keep them from the faith".

Again she walked valiantly into the arena, this time to be beheaded. The gladiator was unskilled and gave her only slight wounds. Sensing his error, she herself directed the gladiator's sword to her throat. And so she died.

Perpetua was in her early twenties, and with her companions met death in the arena on a day in March, 203 A.D., but they live on in Christian history as noble martyrs. Because of their courageous spirit and sublime faith, the Church grew and many others were attracted to a religion which produced such heroes and heroines.

MIRACLE AT BREAKFAST TIME

A Helpful Word For The "Young Marrieds"

THERE we stood barefooted in cornflakes at six o'clock in the morning! We don't usually start the day like this, but I had already made up my mind it was going to be "just one of those days". The children had been caught helping themselves to "munchy-crunchies", and by the time we had cleaned up the floor, fed the baby, and all had breakfast, I felt I had already done a day's work. . . .

When my husband said, "Shall we have prayers?" I was not enthusiastic! I found the New Testament and read a few verses. Then my husband asked the children if they wanted a friend remembered in our prayers, and he prayed aloud simply and briefly for us.

A miracle then happened in our untidy kitchen. As we bowed our heads God Himself drew near. He lifted up our spirits and gave us fresh vision. He named His Son Emmanuel, which means "God with us". We found this to be true indeed this morning. I knelt feeling depressed and weary, but got up knowing I had been given a clean heart and fresh strength for the day.

I felt shy when we first had prayers together just after we were married, but soon lost this sense of strangeness. Kneeling together before God has made a great difference to our marriage. There have been mornings when we just would not, or could not, see each other's point of view, and mornings when difficulties and anxieties and times



of grief have grown out of proportion, but our Lord has always kept His word that, "Where two or three are gathered together in My name, there am I in the midst of them."

We have proved this to be true, because whatever we may have felt when we began to pray—our narrow, unforgiving attitudes toward each other or those with whom we lived or worked—we found changing as we spoke to Him. We have discovered that as we begin to pray we understand other people's difficulties and our own needs so much better.

As our children set off for school, full-to-bursting with cornflakes, I hope they will feel blessed, knowing

we have prayed for them and committed them into God's hands. We have proved that five minutes spent together like this at the beginning of each day keeps us close to each other, and close to God, our Father.

—Gladys Moss

Try This Recipe

PEANUT BRITTLE

- 1/2 cup water
- 1 cup white corn syrup
- 2 cups sugar
- 1 pound (2 cups) raw peanuts
- 2 teaspoons soda
- 1 teaspoon butter

1 teaspoon vanilla

Combine water, corn syrup and sugar and cook to hard crack stage (300 degrees F.) Add peanuts and cook, stirring, to golden brown or hard crack stage again. Remove from fire and add soda, butter and vanilla. Pour out onto well-buttered surface. As it cools, run knife along edges and pull out. Turn over as soon as it is cool enough. Crack into pieces when cool.

GOD HAS A STAKE IN MONTMARTRE



View of Montmartre crowned by the Basilica of Sacré Coeur.

Colourful impressions gained in one of the most visited night-life districts of the capital of France are described here—

BY LIEUT.-COLONEL
BERNARD McCARTHY

AS my companion and I came out of the Paris Metro station on that Sunday afternoon it was hard to believe that Montmartre was once a quiet village set amid woods, farms and windmills. Yet its steep hill was once crowned with a temple to Mercury and Mars; there, Saint Denis and others were martyred—hence the name, "The Mount of Martyrs". Here, following Agincourt, the English archers set up their shooting butts, giving the hill its popular name—the "Butte".

But Montmartre is a quiet village no longer. Annexed by the City of Paris in 1860 and subsequently invaded by artists and sculptors of all kinds, it has long since been the tourists' epitome of "Gay Paree". Windmills such as "La Galette" grind out a diversity of synthetic pleasures and the "village" is not only peopled by the ghosts of Degas, Toulouse-Lautrec, Renoir and dozens of others, but by down-to-earth restaurateurs, musicians, barrow-boys, entertainers, genuine *commerçants* and plenty of phonies.

Tawdriness

Although houses licensed for prostitution were closed by the French judiciary in 1946, Montmartre still has its attractions that are tawdry and sleazy. It is true it has its own quaintly naïve and humdrum life, as befits a district long dedicated to the arts, but it is inextricably tied to supplying visitors to Paris with the titillations their palates have long anticipated.

And yet, one turns a corner and the horizon at the end of some narrow, climbing street reveals the breath-catching beauty of the Basilica of the Sacré-Coeur. It is a reminder that God has a stake in Montmartre. Truth to tell, though, Sacré-Coeur looks almost too "other-worldly" to make much impact or have much influence on the "ants" kaleidoscoping into ever-changing patterns in the streets below.

Our visit to Montmartre was in no sense a tourists' ramble. We had a rendezvous with the evangelistic militants of the Montmartre Corps of *l'Armée du Salut*, a desire to see how they staked out a claim for God in a district noted for its addiction to pleasure-seeking.

We saw a familiar flag. And heard a cornet, maybe two. Voices were lifting a lilting melody, recognizable as "The Great Physician". My companion could hardly believe his eyes. Never before had he seen so few Salvationists holding the attention of so large a crowd—and by resources so slender!

Our coming added curiosity to the crowd's interest. A mother explained to her small daughter that "The Salvation Army" on our capbands was the English equivalent of *Armée du Salut*. Pressing in on our

tiny ellipse was a cross-section of Montmartre's residents and visitors, out and about, seeing what was to be seen on a pleasant Sunday afternoon. Young and old, they were looking at us intently; some registered approval, whilst others were wary.

All the eight or nine Salvationists were front-line fighters, pitching in with pointed and relevant witness. It was all so revealing. That twenty-year-old young woman with a cornet was employed by the French National Radio and the teen-aged lad next to her was just getting his feet into commerce, with the shadow of military service reaching out toward him. But it was the man with the flag who captured attention.

When Mariette Kleber stepped forward the crowd pressed closer. A fine figure of a man he was, upstanding and smart in his Salvation Army uniform. Colouring and hair suggested Africa or the West Indies. His testimony to the working out of God's grace in his life seemed to lay a spell on his hearers. Small wonder, for in his less than forty years Mariette had drunk deeply of life's dregs—and found them bitter indeed.

Martinique, a French possession in the Caribbean, was his family home, though he himself was born in Panama. Officially a Roman Ca-

tholic, in practice he was religionless. The Second War brought him into the Free French Navy, shaping his later course as a merchant seaman and Marseilles became his home port—and its temptations his undoing. Hard and prolonged drinking took its toll and his chances of work diminished: everything he had, including his clothes, were sacrificed to assuage his demon thirst.

It was when he was in this shadowy land of befuddled misery that he contacted The Salvation Army for coffee and a warm place where he could sleep. Captain Renée Clement, the Marseilles Corps Officer, saw that something stronger than her good coffee was needed to sober-up this besotted sailorman, but he had his meal and his warm bed—plus an invitation to attend a simple gospel meeting.

Some latent desire for better things prompted him to accept. And the assurance he heard sung, as he sat there on the back row, that Jesus was looking for him, got through to Mariette, the off-course mariner. He put out an uncertain hand of faith and claimed deliverance from the enslavement that was

slowly bringing ruin to his life.

There was no automatic transition to a path of roses. Mariette had to live and work and eat—all within this new pattern of a Christian way of life he scarcely understood. He took a few falls—with friendly hands to haul him to his feet again—but he knew he had to make his own way.

At length Mariette sought for work in Paris, but the only lodging he could find was in a somewhat disreputable hotel in Montmartre's Boulevard le la Chapelle.

Evidently God's angels were shepherding Mariette during this time of potential danger, for one day in the boulevard bakery he met his benefactress of Marseilles, Renée Clement, now the Major in charge of the Montmartre Corps, whose premises were formerly one of the most notorious of the licensed houses of the district.

Probation

Under the Major's watchful eye Mariette began to grow in grace. He did a period of probation as a Salvation Army recruit and was finally accepted as a soldier and sworn-in under the Army's tricolour flag. He became one of the stalwarts of the Montmartre Corps.

The sophisticated might smile at the simplicity of the words these Salvationists were singing to the familiar "Great Physician" melody that afternoon on the crowded boulevard. The words were an invitation: "You who are without peace, Come, Jesus gives it: Pure, deep and for all time; Come, Jesus forgives." But for Mariette it was ample enough and with tremendous élan he sang the lilting chorus:

*Quand Jésus remplit un coeur,
Il déborde de bonheur,
Et l'éffroi ne l'atteint plus,
Jésus, Jésus, Jésus.*

He knew that to be true, too. His heart was overflowing with joy since the incoming of Jesus, and fear no longer had any place there. It was as simple as that.

But another surprise awaited my travelling companion down at the
(Continued on page 12)



Artists at work in the heart of an old district of Montmartre.

MEMORABLE CONGRESS IN MONTREAL

Territorial Commander Conducts Fruitful Series of Meetings



Mrs. Commissioner Edgar Grinsted presents home league advance flag to Mrs. Envoy B. Wilson of the Bell's Corners Outpost Home League of Ottawa, during congress women's rally in Montreal. Looking on are Mrs. Brigadier A. Pitcher (right) and Mrs. Captain I. Robinson.

TO A FANFARE provided by the Montreal Citadel Band, the Territorial Commander and Mrs. Commissioner E. Grinsted, accompanied by the Divisional Commander and Mrs. Brigadier A. Pitcher, made their way to the platform for the commencement of the divisional congress in Montreal.

Captain John Wood welcomed the leaders, after which the congress chorus sang "Walking with Jesus my Lord", led by Bandmaster J. Mollison of Point St. Charles. Mrs. Commissioner Grinsted then spoke of her own hopes during the days that God had laid aside for His people to gather.

Of special blessing were the items provided by Mrs. M. Alexander, vocal soloist, of Oshawa, and Bandsman D. Diffey, cornet soloist, of Hamilton Citadel. Montreal Citadel Band, under the leadership of Bandmaster M. Calvert, provided the selection "Wells of Gladness", which was followed by a presentation by the young people of Montreal entitled "Looking for a Spirit". Mrs. McBride directed the presentation.

Commissioner Grinsted then challenged his hearers to again take hold of God's Spirit, which took hold of William Booth. He also urged them to be aware of the needs of men and of the source of strength to meet those needs.

On Saturday morning local officers gathered for councils, in which Mrs. E. Cooper of Point St. Charles presented a devotional talk on the theme "God is still able". Mrs. Alexander brought much blessing as she offered the vocal number "Submission", and Bandsman Diffey provided a cornet solo "Handel's Largo".

Sergeant-Major Wm. Lowell of Parkdale Citadel, Ottawa, spoke to the gathering on "A layman's place in the second century of The Salvation Army", in which he suggested that the layman must have an acute awareness of the need for personal evangelism.

Mrs. Grinsted, in her remarks to the women local officers, said that there was a place for them in all aspects of corps life, and expressed the thought that women with compassion could give valued service.

The Territorial Commander reminded all of the need for the knowledge of the Word of God. He spoke of the dangers of being concerned with the unessential and placing emphasis in the wrong direction. He urged the lay people of the Army to take a greater place in the concerns of the Kingdom and to take a definite stand against moral evils.

Mrs. Brigadier J. Matthews welcomed the guests and delegates to the women's rally, held in the afternoon in Montreal Citadel. Greetings were brought by Mrs. B. K. Wassen, President of the United Church Women of Montreal Presbytery, and by Mrs. E. W. Knapp, President of the Catherine Booth Auxiliary.

Music was provided by a women's vocal trio from Point St. Charles, who sang "Sunlight through the shadows" and by Mrs. Alexander, who contributed a vocal solo, "Beside still waters".

During the afternoon, the home league advance flag was presented to Bell's Corners Home League of Ottawa, which is under the leadership of Mrs. Envoy B. Wilson.

The various phases of work per-

formed by the women was presented by representatives of the home league, the league of mercy, the nurses' fellowship and the silver star mothers. Miss Linda Fraser presented a floral tribute to Mrs. Commissioner Grinsted on behalf of the four groups.

Mrs. Commissioner Grinsted, introduced by Mrs. Brigadier A. Pitcher, spoke of the tremendous contribution that was given to the Founder of The Salvation Army by Catherine Booth, who was clothed by the Spirit of God. So too, said Mrs. Grinsted, the women of today should be clothed in the garments of authority, purity and faith.

"We have heard the joyful sound—Jesus saves!" introduced a meeting in which the gospel was presented in message and song. Ottawa Citadel Songsters, under Songster Leader J. Ferguson, rendered an arrangement of "O Boundless Salvation", and Parkdale Citadel Band, led by Bandmaster M. Leach, provided the hymn tune arrangement of "Wells". Added to these musical items were the vocal solo "I know He cares for me" by Mrs. Alexander, and "Glorious Fountain" by Bandsman Diffey.

EARNEST EXHORTATION

Following the Commissioner's earnest and forthright exhortation for men and women to make a choice for Christ, three seekers knelt at the Penitent Form.

The Saturday evening meeting was preceded by four open-air meetings in the downtown areas of Montreal, followed by a march back to the citadel.

Early prayer commenced the Sunday activities as many comrades gathered at Montreal Citadel to petition God to bless the meetings of the day. During the holiness meeting the Parkdale Citadel Band played "Channels of Blessing" and the Ottawa Citadel Songsters sang "Broken Vows". Mrs. Major J. Craig then led the congregation in a Scripture reading. Bandsman Diffey played another cornet solo and Mrs. Alexander sang "All the Way".

Commissioner Grinsted brought a challenging message on the subject of holiness in which he exhorted his listeners to make a complete consecration of themselves, so that they might live the full life God intended for them. During the prayer meeting that followed, three seekers knelt at the altar.

In the afternoon, the service was held at St. James United Church where again the Ottawa Citadel Songsters and the Parkdale Citadel Band rendered a service in music. The Rev. Robert Blair, minister of St. James, welcomed Commissioner and Mrs. Grinsted and the members of The Salvation Army and later read from the Scriptures. Also taking part in the service were Brigadier J. Smith, Bandsman Diffey, who played the cornet solo "Happy Day", and Mrs. Alexander who sang "Divine Redeemer".

Mr. Frank Innes, a member of the congregation of St. James and a Professor of McGill University, and Y.P.S.M. Wm. Williams of Roxboro Corps both gave witness to the experience of having Christ in their lives.

In his message, Commissioner Grinsted spoke of the great emphasis William Booth placed upon the Word of God, and stressed how essential it was that today this same emphasis should be evidenced among Christians.

The weather throughout the congress could have deterred many from coming, but on the Sunday evening the citadel was again crowded for the salvation meeting, led by Brigadier Pitcher. Bandsman Diffey, accompanied by the Montreal Citadel Band, played "Reckon on me", and many will long remember the vocal solo "Take up Thy Cross", sung with deep feeling by Mrs. Alexander.

Envoy Adams, in a personal testimony, gave witness to His love for Christ and of the faith that he possesses in Him. Mrs. Brigadier Pitcher led the congregation in a reading of Scripture, after which Mrs. Commissioner Grinsted brought a brief message.

In his final address the Commissioner urged the claims of Christ upon those who had not as yet sought Him as Saviour. In the prayer meeting which followed, many knelt at the altar seeking Christ or rededicating their lives to Him. The opportunity also was given for those who wished to sign a covenant.

Supporting the Territorial Commander and the Divisional Commander throughout the congress were the Divisional Chancellor and Mrs. Major Craig and the Divisional Youth Secretary and Mrs. Major F. Jennings.

SEEKERS REGISTERED AT WHITNEY PIER, N.S.

SEVERAL persons knelt at the Mercy Seat in the united meeting held at Whitney Pier, N.S., during the first Cape Breton visit of Commissioner and Mrs. E. Grinsted. Speaking to a crowded hall, the territorial leaders exhorted their hearers to stand by the Word of God.

The greetings of the comrades were extended by Corps Treasurer John Dejeet of Glace Bay. Music in the lengthy and enthusiastic meeting was supplied by the Sydney-Whitney Pier songsters, the New Waterford-New Aberdeen band and by Captain Wm. Clarke who sang a solo.

During their visit to Cape Breton, the Commissioner and Mrs. Grinsted visited all Salvation Army properties on the island. They were accompanied by the Divisional Commander and Mrs. Major L. Knight and the Divisional Youth Secretary and Mrs. Captain R. Stanley.—M.R.



Platform scene during congress meeting in Montreal Citadel. Seated at rear are the Ottawa Citadel Songsters, and in front of them is the Parkdale Citadel Band.

INTERNATIONAL LEADERS WELCOMED IN SAN FRANCISCO

GENERAL and Mrs. F. Coutts received colourful greetings from Western United States Salvationists who crowded the Masonic Memorial Hall, San Francisco, for the opening Congress gathering. Both responded in well-chosen words, establishing a "real bond of Christian fellowship". Commissioner Glenn Ryan, Territorial Commander, presided and also presented the National Commander, Commissioner Holland French, and Mrs. French. Earlier in the day Mrs. General Coutts, at a women's rally, was presented as World President of the Home League and received a standing ovation in response to her thought-provoking message.

Next day, the warmest of the year, streets were filled with Army melodies as Salvationists converged on Union Square for a civic welcome. Mayor John F. Shelley, the Rt. Rev. Msgr. James M. Murphy (St. John's Church), Dr. Paul Sheldorf (Executive Secretary, Northern California Council of Churches), Dr. F. D. Haynes (President, California State Baptist Convention), extended greetings.

On colourful Fisherman's Wharf bands from San Diego, Phoenix, Long Beach, Santa Anna and Inglewood took part in a continuous four-and-a-half-hour witness, while in Golden Gate Park a festival was given by Sacramento, Richmond and San Diego bands.

Later "100 minutes of music" filled the Masonic Memorial Auditorium with praise under the leadership of the General. To bands were added such groups as the Billings Rhymettes, Chinatown Timbrellaires and the Salvation Singers.

A 10 p.m. open-air witness near North Beach coffee houses concluded a day which for many had begun with breakfast addressed by the General and in which Mrs. Coutts had met the Territorial Nurses' Fellowship and spoken of sacrificial service given by Salvation Army nurses throughout the world.

There were many seekers at the Mercy-Seat in the Sunday's meetings.

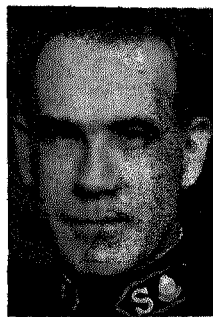
Newfoundland Youth Make Commitments During Councils

FEW delegates will quickly forget the recent Centennial Year Youth Councils for the Lewisporte, Nfld., area led by the Provincial Secretary and Mrs. Major Abram Pritchett.

Corps represented were Embree, Lewisporte, Campbellton, Comfort Cove, Birchy Bay, Horwood, Summerford, Too Good Arm, Cottle's Island, Change Islands, Exploits, Moreton's Harbour, Twillingate and Manuel's Cove. More than 100 seekers were registered during the heart-stirring weekend. Supporting the Major and his wife were the Provincial Youth Officer and Mrs. Captain Jack Stanley.

A rousing rendition of the popular "Rise up, O Youth!" launched the welcome meeting on the Satur-

NEW CHIEF SECRETARY APPOINTED; COLONEL H. G. WALLACE TO FAREWELL



Colonel L. Russell



Colonel H. Wallace

The General has appointed Colonel Leslie Russell (the present Financial Secretary) to be Chief Secretary in succession to Colonel H. G. Wallace, who is under farewell orders and will be leaving for Australia on November 8th.

Colonel Russell brings wide experience to his new task, and he and Mrs. Russell are well known in Canada because of their Canadian background and years of service in the territory. The Colonel will take over his new assignment on November 11th.

Colonel Wallace is making good progress following his recent indisposition and the doctor states there is no reason why he should not be ready to travel by the time indicated.

It is announced also that Colonel William Effer is being transferred to the Canadian Territory and is to be the Territorial Evangelist. The Colonel is known to Canadian Salvationists because of previous service in the territory. The Colonel is at present Chief Secretary at Salvationist Publishing and Supplies, London, England.



Colonel Wesley Rich lays cornerstone for the Grace Hospital, St. James Division, before a large number of public officials and Salvationists. Speakers at the stone-laying ceremony included the Hon. Mr. C. H. Witney, Minister of Health; Mr. A. Coulter, of the Metropolitan Corporation of Greater Winnipeg; and Mayor A. Hanks, of St. James. In photo (l. to r.) are Brigadier W. Ratcliffe, Colonel Rich, Mayor Hanks, Lt.-Colonel M. Everett, and Mr. A. Coulter.

day evening. The Lewisporte Band and the newly-formed aggregation from Campbellton, and timbrel brigades from Summerford and Campbellton, added sound and colour to a programme packed with variety.

Special items were presented by young people from Moreton's Harbour, Cottle's Island, Birchy Bay, Embree, and vocal numbers were sung by groups from Comfort Cove and Moreton's Harbour.

Major Pritchett spoke of the need to fight the forces which are opposing the Faith, in introducing the weekend's theme, "Faith for the future".

Enthusiastically-sung choruses rang out during the roll call in the Sunday's first session. Mrs. Captain Stanley testified and Mary Janes (Embree) spoke on "The Profession of our Faith". Faith as a vital link with God was Major Pritchett's subject in his address.

An interesting quiz, with questions covering general and Bible know-

ledge and Army history, was featured in the afternoon, with Beverley Hillier (Campbellton), Fern Young (Twillingate) and Mary Janes (Embree) winning prizes. Fern Young also presented a paper, "The Faith expressed in personal witness". Lieutenant Rowena Woodford and Shirley Manuel (Manuel's Cove) testified.

After Major Pritchett's call for faith in God's assignment for the individual, thirteen young people, including a married couple, responded in acts of commitment for full-time service.

"The possession of our Faith" was Barbara Brown's subject in a talk given during the final session, and a personal witness was given by Barbara Hill (Campbellton). The prayer meeting following Major Pritchett's thought-provoking address was an inspiration and revelation to many.

Vocal numbers during the day's sessions were presented by groups from Lewisporte, Campbellton and Comfort Cove.—J.C.

NEWS ABOUT PEOPLE

Mrs. Brigadier H. Pilgrim would like to thank all who sent cards, flowers and assurance of prayers during her recent hospitalization in Fort William, Ont. Mrs. Pilgrim was hospitalized for two months with multiple injuries received in a car accident while en route to Toronto to enplane for the International Centenary Celebrations in England.

Mrs. Brigadier W. Pike (R) has been bereaved by the passing of her brother, who was drowned near Corner Brook, Nfld., recently.

Eight seekers knelt at the Mercy Seat in a recent Sunday meeting at Collingwood, Ont., conducted by the corps officer, Captain R. Park.

Captain Arnold Caruk would like to convey his thanks and appreciation to all who have sent expressions of sympathy in the recent passing of his father at Weirdate, Sask.

Bandsman Howard Phillips of Montreal Citadel Corps recently graduated from McGill University with his Bachelor of Education and Physical Education degree.

OFFICIAL GAZETTE

PROMOTION—

To be Captain:
Lieutenant Henry Jewer

APPOINTMENTS—

Brigadiers Lucy Ansell, Toronto, Retired Officers' Residence; William Shaver, Winnipeg Public Relations, Assistant; Cassanova Whitehouse, Toronto Receiving Home

Majors Austin Millar, Winnipeg Harbour Light; Joseph Winters, Oakville

Captains Naomi Duke, Essex (Asst.); Edwin Gurney, London South; William Little, Toronto Public Relations (Asst.); Wynona Rennie, Thorold; Wesley Wiseman, Tisdale; Edna Zwicker, Essex

Auxiliary-Captain Elvet Morgan, Victoria Harbour Light

Lieutenant James Thompson, Leamington

Edgar Grinsted

Territorial Commander

COMING EVENTS

Commissioner and Mrs. E. Grinsted

Training College (Spiritual Day): Tues Nov 2
Toronto: Metro-Toronto Divisional Congress, Fri-Mon Nov 5-8

British Columbia South Division, Thurs-Wed Nov 11-17

Hamilton: Tues Nov 23

Moncton: Sat-Mon Nov 27-29

Lieut.-Colonel and Mrs. L. Pindred

West Toronto: Sun Oct 31

Trenton: Sat-Sun Nov 13-14

Colonel A. Dixon: North Bay, Sat-Sun Nov 13-14

Colonel C. Hiltz: Galt, Sat-Sun Oct 30-31

Lieut.-Colonel F. Moulton: Galt, Sun Nov 21

Lieut.-Colonel J. Nelson: Kamloops, Sat-Sun Oct 30-31

Lieut.-Colonel W. Ross: Hamilton (League of Mercy Ingathering) Sat Oct 30

Lieut.-Colonel D. Sharp: Rowntree, Sun Nov 28

Lieut.-Colonel A. Simister: West Toronto, Sun Nov 14

Lieut.-Colonel S. Williams: Toronto Harbour Light, Sun Oct 31

Brigadier W. Hawkes: Campbellford, Sat Oct 30; Bowmanville, Sun Oct 31

SPIRITUAL SPECIAL—

Captain W. Clarke: Moncton, Sat-Mon Oct 30-Nov 1; Woodstock, N.B., Tues-Sun Nov 2-7

MUSIC PAGE

Advice For Young Conductors

By **BANDMASTER PAUL GREEN**
(Formerly of Dovercourt)

THE use of the right hand in conducting is the principal medium for communicating rhythm. There are so many facets and subtleties of rhythm, one must recognize that the traditional conducting patterns form merely a basic technique. However, some problems do exist in the acquisition of these basic skills.

In perusing conducting text books you have probably noted that certain time signatures may be conducted in various ways. For instance, a 6/8 passage may be conducted in six or two. Certainly, the tempo is going to be an important consideration here, and there will be situations where either pattern could be logically employed. In arriving at a decision, remember:

1. That 6/8 is a duple meter.
2. That the flow of the music should always be preserved.

As the conductor, you may feel more control when using six strokes of the right hand, but you may also be destroying the essence of the music with such a busy baton. In section B of "By Love Compelled" there is an example of this particular point. The composer (Captain R. Steadman-Allen) has used the chorus "O Saviour, I am coming" with the euphonium flowing through a line of exceptional beauty. (The euphonium underlines or intensifies the main idea.) In this case I would choose a simple two beat pattern, in case the six pattern might tend to obstruct the rhythmic flow and the original intent of the term "Teneramente".

A similar point could be made in the use of 3/4 time and other triple metres. Where the tempo is brisk, the players respond more comfortably to one pulse per bar. Conductors who insist on beating all three beats in the bar usually end up with heavy, stilted performances. In the finale of "His Guardian Care" Captain Steadman-Allen employs the melody "God is still on His throne" and illustrates the point admirably. In addition to the use of the one beat pattern, it should be noted that considerable skill is required to move gradually into three beats in the bar for the "rallentando". If you shift abruptly into three at the first hint of the rall., there is the possibility that excessive arm waving will obstruct the



Bandmaster Paul Green.

natural flow of the music. Try to achieve a smooth transition into the fermata.

Captain Stanley Dittmer poses an interesting problem in the 2nd movement of his suite "Triumphant Faith", where the charm and beauty of the music is derived from the unusual rhythmical scheme (5/8). Even with correct subdivision, the performance becomes somewhat mechanical when all five beats are indicated by the conductor. Adequate direction can be given to the band with an uneven two beat pattern, and the players will find it much easier to feel the rhythmic subtleties of this delightful music. In this particular movement, it is quite possible for the conductor to detract from the performance by over-conducting and consequently he will get in the way of the music.

Sub-dividing the beat is a practice that can be detrimental to good performances if one does not exercise moderation in its use. A sensitive musician will employ only the extra motions when necessary, so that his role is an unobtrusive one at all times.

Obviously all 6/8 passages are not conducted in two, nor are 3/4 passages in one. In the final analysis, the individual will have to choose his pattern according to the demands of style and tempo. Similarly, he will need to use personal discretion in the subdivision of the beat.

Attention has been given to these points because there is a tendency on the part of inexperienced conductors to labour the use of the right hand. When the right hand is too busy, there is usually an adverse effect on the rhythmic flow of the music. In this regard we can learn once again from the classical Greeks who claimed "The art is to conceal the art".

There is no particular virtue in displaying baton technique for its own sake, for we are primarily concerned with the message of our music. However, an improvement in these basic conducting skills should contribute to a better communication of our message and henceforth a more meaningful musical experience.

DOVERCOURT SONGSTERS MARK 57TH ANNIVERSARY

IN celebrating its 57th anniversary, the Dovercourt Songster Brigade arranged for a weekend featuring vocal music.

The guest speaker was Captain Howard Evans, Youth Secretary for New Jersey (U.S.A.) Division. In the Sunday morning and night meetings his messages were up-to-date and thought-provoking. Mrs. Evans, who accompanied the Captain, sang and spoke in each gathering.

On Saturday night a capacity crowd attended a programme in which the East Toronto Brigade (Mrs. H. Dunstan) sang very commendably "The Awakeners" (Orsborn-Ball) and "The Beatitudes" (Boon). The Crusaders from Guelph, in their inimitable manner, thrilled the audience with their numbers. Bandsman Keith Mattison (Earls-court) with his usual dexterity on the piano played "Soaring" by R. Schumann and Litolf's "Scherzo-Concerto Symphonique No. 4". Mrs. Captain Evans, the vocal soloist, sang with ease and charm "Song of Songs", "Think on these things" and "God be in my head".

The Dovercourt Brigade was heard in Pengilly's "In the Mansions Above" and the united brigades rendered "God's Soldier" (Read-Larsson) and "Consecration Hymn" (Havergal-Jude).

During the evening a presentation

of corsages was made to Mrs. D. Gillard commemorating her twenty-five years as songster and corps organist, and to Mrs. Grace Irwin, as the oldest songster in point of service, in the Dovercourt Brigade.

The first "Musical Moments" of the 1965-66 season was held on Sunday afternoon. Captain Evans, who capably chaired the Saturday night programme, was in the same role. Mrs. Evans was again the soloist, singing "He made the blind to see" and "Grieve not the Holy Spirit". A delightful cornet trio entitled "Sweetest Name", composed by Captain Evans and played by Bandsmen K. Dale, R. Gilbert, and W. Nicholl, was well received. The band, in its first programme under Bandmaster Ken Elloway, gave excellent performances of "Praising Heart" (Steadman-Allen) and "Lord Above All" (Rawlins).

"The Army Marches On", written especially for this Centenary Year by Will Brand and Captain R. Steadman-Allen, was sung by the brigade, and, as a contrast, "The Lord is My Shepherd" (Marshall).

Recently it has been a pleasure to welcome to the corps and brigade Songsters Gordon and Mrs. Clarke from Simcoe, Songster Mrs. F. Curtis from Tottenham, Songster K. Rawlins and Songsters W. and Mrs. Goodger from Winnipeg Citadel.



Combo groups from Weyburn, Sask., and Calgary, Alta., present "music with a beat" to an appreciative crowd at Moose Jaw, Sask. Many new people were attracted to the Army hall to hear the visitors, and the local radio station invited the rhythm groups to present a full hour of music at the peak listening time.

LONDON CITADEL BAND HOLDS "RETREAT"

WESTERN Ontario's divisional camp once again echoed with the strains of brass band music during a recent weekend. It was London Citadel Band's "retreat".

The weekend program commenced with a band rehearsal on Friday evening. Prior to "lights out", a late lunch and lively discussion chaired by Major H. Burden centred around the topic, "How can we improve our band?" Bandsmen indicated their sincere desire to participate in the improvement of a more effective evangelistic outreach.

A portion of Saturday morning was devoted to band and vocal rehearsals. "The Importance of Rhythm", the subject of a lecture by Captain W. Kerr, D.Y.S., dealt with not only the technical aspects of complex rhythm but the application of rhythm in everyday life.

A program of recreation organized by Bandsman Barry Woodley occupied most of Saturday afternoon. Recent arrivals from Tottenham, London, England, found the baseball

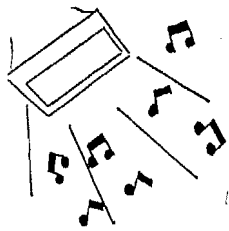
game a little strange, but during the more familiar game of soccer they gave a creditable showing.

Captain F. Watkin, corps officer, visited the band on Saturday afternoon and gave interesting talks illustrated by both audio tape and slides of his recent experiences at the Centenary celebrations in England.

The Sunday morning devotional service conducted by Band Sergeant G. Chapman was a time of sharing. Bandsmen Robert Knighton and Ernie Reid, and Sergeant-Major R. Knighton spoke on "How my conversion took place and why I feel that being a Salvation Army bandsman is still my calling". A testimony period conducted by Bandsman Arthur Edwards also revealed the calling and spiritual experience of others. The service concluded with a rededication for greater service by a number of the bandsmen.

The members of the band then departed for London and Sunday evening corps activities.—E.C.R.

THE MAGAZINE PAGE



Working More Efficiently

LESS NOISE AND A SLOWER, STEADIER PACE DOES NOT ALWAYS INCREASE EFFICIENCY THESE FINDINGS SHOW



IS the slow, steady worker more accurate than the rapid one? Is it true that the faster you work, the more fatigued you get? How much does noise interfere with work efficiency? New findings by efficiency experts, psychologists and business men reveal some surprising answers to these and other questions.

For example, many people assume that all a manufacturer need do to boost productivity is to establish a bonus or incentive plan. But in one factory where men were hauling pig iron in wheelbarrows, no one obtained the bonus for exceeding the minimum requirements of the job when left to himself to work as he wished. All the men were so interested in the bonus that they kept right on working and quickly became fatigued.

But when a foreman blew a whistle every twelve minutes, at which

each man stopped, sat down and rested for three minutes, it was found that all the men earned the bonus. At the end of the week, the men had earned, on the average, forty per cent more than when they worked straight along without rest. In other words, a bonus system may increase motivation—but it may be harmful if the workers try to exceed their capacities.

Is it true that the faster you work, the more fatigued you get? Not always. Efficiency experts have found that for each type of activity there seems to be an optimum or best speed. Work too much above that speed and you will fatigue quickly—but work too far below it and you will also fatigue and become inefficient! Often, too slow a speed results in errors that dis-

appear when greater speed is maintained.

The rapid worker is usually the most accurate and the best performer. Possibly this is due to the fact that the rapid worker tries out different speeds of working and thus finds the one which is most effective, while the slow worker never really discovers what he can do.

Does a person work better early in the day, late in the day, or—when? The conclusion of experts seems to be that there is no conclusion. Many people say they work better in the afternoon and evening than they do in the morning, and other people say the reverse. These seem to be matters of habit based upon the individual's past experience, rather than upon any feature characteristic of the time of day.

What about noise—does it interfere with a worker? Not so much as you might think, providing the worker keeps at his work. In one investigation, a series of loud noises actually increased the efficiency of the workers, by causing them to put forth more effort in order to overcome the distraction!

But few if any companies are planning to establish new headquarters next to a boiler factory! It is generally recognized that while the effect of a distraction may be

relatively insignificant at the time, it is better to save wear and tear on the individual by providing conditions as free from distractions as possible.

What is the single most important factor that determines how well a person works? Experts provide a one-word answer: motivation. They have found that the highly motivated student nearly always learns faster and better than the poorly motivated one, even if the latter is more intelligent.

SOME CANADIAN FACTS

The value of goods imported into Canada last year was \$7.5 billion, compared to \$5.5 billion in 1960.

Lake Superior, deepest of the Great Lakes, has a maximum depth of over 1,300 feet; Lake St. Clair, shallowest of the chain, has a maximum depth of twenty-three feet.

The cornerstone of Canada's parliament buildings was laid in 1860 by the then Prince of Wales, who later became King Edward 7th.

Estimated expenditure for the federal government's newest department, the Department of Industry, is \$31 million for the current year.

In 1919, the first year in which it was collected, Canadians paid \$7.9 million in personal income tax; total for the current year will be over \$2 billion.

ARE YOU BORED?

THEN DO SOMETHING ABOUT IT

FEEL that life is passing you by? If so, do something about it. There are ingredients that you yourself must put into life to help make it a satisfying one.

For instance, you need to score heavily on interests, tapping your energies and your store of qualities through a great variety of outlets. A person who is not wise enough to seek diversity of interests leads a monotonous and thin life, and is subject to the evils of satiety and boredom.

★ Look around at people who are laggards in business: are they not people who have buried themselves in their immediate occupations? They never give a thought to what they need to know or do so as to ready themselves for the next stage of advancement. They see facts singly or in twos or threes, but their sight becomes blurred and dim when they try to grasp in their rough proportions all the multitude of facts that compose a future situation.

If you are "well-rounded" everything you do will be done with enthusiasm, a sense of values, imaginative thinking, and self-confidence.

★ Enthusiasm is a key, too. Without it you are living only half a life, merely "getting by". This most dynamic of human qualities is the whole-heartedness that carries you through difficult tasks and routine activities.

Another word for it is "zest", defined by the dictionary as "gusto, something that gives a relish". Having zest means that you are so eager about living that you can hardly wait for morning to get started again. It makes life perpetually fascinating.

HERE and THERE

Out-of-the-way stories from points far and near

HUNTING THE EASY WAY

MOST hunters believe in fair play, but some are greedy and dishonest. An example of this poor sportsmanship is pointed out in the following anecdote told by J. A. Orme, Lands Supervisor at Lands and Forests' Pembroke, Ont., District office. It was related to him by a Round Lake area hunt camp owner.

The camp owner, with a group of twelve men, had successfully hunted all day and, with the aid of part of his party, dragged three deer to a point along a roadway where they could be transported by car to his camp. Exhausted, he sat down atop one of the carcasses when a hunter casually confronted him with a question, "Which one will I take home?"

Looking about, the camp owner saw that the hunter's car was readily equipped with racks atop so he immediately loaded and fastened securely his largest. After the hunter's car had long vanished from view and the remainder of the group had gathered together, the owner counted his gang—there were twelve.

The owner has not, to this day, met up with the so-called newcomer, neither have any twelve of his party.

MACHINES ALSO ERR

THE exam-marking machine used by the Quebec Department of Education to mark papers of grade

eleven students of the Outaouais regional school board has a perfect record. Not one of the 7,000 papers was marked correctly.

Omer Plouffe, general director of school, told the board that the electronic brain seemed to have "upped" the low marks and decreased the high marks.

"This created some unusual situations," Mr. Plouffe said. "For example, students who normally have high marks in English received unusually low marks in that particular subject." In one case, a mark of ninety-one per cent had been reduced to sixty-three.

Thirty teachers have studied the examinations and are to send a report to the board which already has corrected most of the errors.

NOT A COW IN SIGHT

"GALLONS of milk, but not one cow" is the heading of a rather interesting item in a recent issue of *Modern Farmer*. On reading further, we learned that there is not a cow in sight at a Slough, London, England, factory, but there is plenty of milk.

The explanation is a new futuristic process which produces milk directly from plants. The inventor of this plant milk is Dr. H. B. Franklin, who says that analysis has shown it to have a high protein content and to be "very close to

cow's milk". At the moment, processing costs are above the present selling price of cow's milk, but Dr. Franklin believes that this eventually can be changed.

Dr. Franklin predicts that there is a bright future for the process in tropical countries where protein shortage exists. Already, mobile units able to travel to available vegetation are being built for service overseas.

The plant-milk, it is understood, has been used successfully to make chocolate, yogurt and cheese. It is also proving popular with vegetarians and with people who are allergic to cow's milk, and is being given to some patients in hospital.

POCKET-IN-ONE

THE golfer's dream of a hole-in-one took a different slant during a golf tournament at Fort St. John, B.C., recently. Wes Crawley's 200-yard drive ricocheted off another golfer's belt and into the man's pocket.

There was no prize money attached to the pocket-in-one.

COLUMBUS SECOND?

YALE University has acquired a 1440 map supposedly presenting evidence that Leif Ericson, a Norwegian, reached the New World before Columbus, an Italian who sailed under the Spanish flag. The map, showing North America, was drawn fifty-two years before Columbus's voyage. The Italian Historical Society is disputing Yale's conclusion.



Leaders and officers of the Alberta Division who assembled at the Banff School of Fine Arts in the Rockies for their annual retreat. Leaders for the sessions were Colonel and Mrs. Wesley Rich, assisted by the divisional staff.



SR.-MAJOR JAMES MILLS (R) CALLED HOME

A STALWART warrior of the Cross, Sr.-Major J. H. Mills (R), was promoted to Glory recently from London, Ont.

The funeral service was attended by a large number of comrades and friends, who gathered to pay their respects. The profusion of floral tributes was an indication of appreciation for a life well lived for God and the Army.

The service was conducted by Major G. Holmes, of Oshawa, as was requested by Sr.-Major Mills when he knew that he soon would be with his Master. In his message Major Holmes spoke of the fortitude and faith of the departed comrade and encouraged the mourners to trust God in their hour of sorrow.

The Divisional Commander, Lieut-Colonel S. G. Gennery, offered prayer, and Captain F. Watkin of the London Citadel Corps, where the Major had been a soldier since entering retirement, read from the Scriptures.

Tribute Paid

Lieut.-Colonel A. Keith (R) paid tribute to Sr.-Major Mills for his earnest and loving shepherding of the flocks in the many corps in which he had been stationed, and for his co-operation with his leaders and his loyalty to the Army.

The committal service in Mount Pleasant Cemetery, Toronto, was conducted by Major Holmes. Colonel C. Hiltz offered prayer and Lieut.-Colonel Gennery pronounced the benediction. Brigadier G. Stickland read from the Scriptures.

Sr.-Major Mills, born in the small community of Thororoughfare, Nfld., lived the allotted span of life, three score years and ten, plus seven months. After service in the First World War he became a Salvation Army soldier at Halifax and entered the Training College in Toronto for the "Triumphant" Session in September, 1921.

Almost his entire service was spent as a corps officer. His longest and perhaps most outstanding appointment was at Parry Sound, Ont., where, during the five years he commanded the corps, many souls were won for Christ.

Among his other appointments

were Whitney Pier, New Aberdeen, Parrsboro, Cornwall, Smith's Falls, Barrie, London East and Windsor-Partington.

Retiring in 1960 he continued to render service as much as his health permitted.

The Major's many comrades and friends remember in sympathetic understanding and prayer his loved ones, including his widow, Mrs. Sr.-Major Mills, of London; Captain Fred, of Bonavista, Nfld.; the three daughters, Starr, Jean and Ruth; and his five brothers.

BANDMASTER C. REINHART

Bandmaster Carole Reinhart, cornet soloist, is coming to Peterborough, Ont., on November 6th—7th as a weekend guest of the Peterborough Band. Tickets for the Saturday evening programme (7:30 p.m.) are one dollar and are available from E. C. Pringle, 582 Douglas Ave., Peterborough.

LEAGUE OF MERCY INSTITUTE

A LEAGUE of mercy institute, the first of its kind to be held in the New Brunswick and Prince Edward Island Division, was conducted recently at Sussex by the Divisional League of Mercy Secretary, Mrs. Brigadier J. B. Meakings.

Fifty-six members from the various corps in the division were registered. Following a welcome to the delegates, Major Thelma Corney (Woodstock Corps) conducted the devotional period.

The afternoon workshop was helpful, and covered a variety of subjects, including reports, finance, auxiliary groups, and a demonstration of handicraft items to make for shut-ins.

After a turkey dinner the members returned for the devotional meeting, in which the Divisional Commander, Brigadier Meakings, brought a spiritual message, challenging those present to "... wisdom, understanding and largeness of heart".

METROPOLITAN TORONTO CENTENARY CONGRESS

November 6-8, 1965

conducted by

COMMISSIONER and MRS. EDGAR GRINSTED

assisted by

COLONEL and MRS. H. G. WALLACE

TERRITORIAL AND ASSOCIATED HEADQUARTERS STAFF
METROPOLITAN TORONTO DIVISION

Saturday, Nov. 6th

2:30 p.m. Youth Demonstration in Bramwell Booth Temple
(no tickets required)

7:30 p.m. Musical Festival in Massey Hall, featuring Hamilton Temple and Earls Court Bands and Danforth Songsters
Tickets \$1.50, \$1.00; 50c for gallery for young people
on sale at 20 Albert St., ticket office

Sunday, Nov. 7th ALL DAY IN THE MASSEY HALL

10:45 a.m. Holiness meeting

2:45 p.m. "Cavalcade of Music and Song", romance of Army music from the beginning—century of stirring and soulful music

7:00 p.m. Salvation meeting

Monday, Nov. 8th

2:30 p.m. Women's meeting in the Bramwell Booth Temple with Mrs. Commissioner Edgar Grinsted speaking

MONTMARTRE

(Continued from page 7)

Montmartre hall, the converted brothel already referred to. As the meeting got under way, the teen-aged bandsman and Mariette remained at the door. The lad would play a verse and chorus of "The Great Physician" on his cornet, then Mariette would vigorously announce the meeting taking place within the hall. When he stopped for breath the cornetist took over, then Mariette again tried to persuade the passers-by to enter the hall.

All this was sound strategy. They knew that out of the great crowd that had pressed close around the open-air meeting had been some who were genuinely interested and had followed the Salvationists to the vicinity of the hall. And their "advertising" paid off, for a number of people came in and took their places, somewhat diffidently it is true, but with genuine interest. And when at length the meeting came to its climax and an invitation was given, one of those who came forward to pray was an elderly woman who had listened to the outdoor meeting. How dark she was concerning spiritual matters and how earnestly the Major dealt with her!

Before a further meeting in another part of the city claimed our attention we took a look over the building. The rooms were still numbered as in the bad old days, but now their occupants were young women who had perforce to live in the district but were glad to lodge with *l'Armée du Salut*. And Mariette's Major had a dual role, exemplified by her two lieutenants. One assisted her with the spiritual and evangelical work of the corps, the other aided her with the many social welfare problems that constantly came to her door.

Maybe we shall not pass that way again on a Sunday afternoon, but it will be a long while before the pictures and the sounds are erased from our memories. God has a stake in Montmartre and Mariette Kleber and his fellow soldiers will see to it that all who pass that way will hear the gracious invitation, "You who are without peace. Come, Jesus gives it ... Come, Jesus forgives".

THIRD GENERATION SALVATIONISTS MARRIED

BRAMWELL Booth Temple was the scene of the recent marriage of Songster Margaret Ann Young of Toronto Temple Corps and Bandsman John Cole of North Toronto, at which Major E. Parr officiated.

Attending the bride were Songster Phyllis Young (Toronto Temple), Mrs. Robert Kennedy and Judith Cole (North Toronto), while Elizabeth Fraser acted as flower girl. Mrs. Lloyd Ellsworth sang "O Perfect Love", the benediction and the "Wedding Prayer", while Mr. Ellsworth played the organ. The groom was attended by Bandsman Robert Kennedy and ushers Ken Cresswell and Thomas Lane.

A reception was held in the North Toronto Citadel lower hall, when Brigadier T. Ellwood and Major J. Morrison participated. Bandsman and Mrs. John Cole, both third-generation Salvationists, will soldier at North Toronto Corps.

NEWFOUNDLAND OFFICERS RETIRE



Brigadier and Mrs. George Wheeler.

BRIGADIER and Mrs. George Wheeler, last stationed at Windsor, Nfld., recently retired from active service. The Brigadier was converted in 1919 at Greenspond, Nfld., and received his call to officership in 1925. The following year he entered the training college.

Commissioned on July 5, 1927, his first appointment was at Norris Arm, Nfld. Then came Port Blandford, after which he was sent to St. John's No. 1 Citadel Corps as an assistant

to Major and Mrs. Charles Woodland.

In 1931 he married Captain Dorothy Dawe and together they served in fourteen corps, including Bonavista, Gambo, Hare Bay, Grand Bank, Bishop's Falls and Corner Brook Citadel. In 1959 he was appointed Spiritual Special for the Province and served in that appointment for four years, preaching the gospel to some 85,000 persons and witnessing some remarkable conversions. Under his ministry 4,346 seekers for salvation or a deeper spiritual experience were recorded. "It has been a glorious work", says the Brigadier, "which I have found to be both challenging and exciting".

The Brigadier's godly influence and powerful, evangelistic preaching have been widely felt and known throughout the whole Province of Newfoundland. Because of ill health the Brigadier has had to retire from active service ahead of time.

HELP PROVIDED IN TIME OF NEED

The Salvation Army Welfare Department had a call from a welfare worker asking if it would supply a family with beds for the children who were sleeping on the floor. The wife came to the office and, after finding out her needs, the Army ordered two roll-a-ways and also supplied some bedding.

Mr. H. was injured at work and off several weeks on compensation. He returned to work but the injury flared up again and he had to wait for compensation to be processed. In the meantime he was unable to pay the rent and had been threatened with eviction. There are three children in the family and the D.P.W. asked if the Army would share with them the amount owing, each paying half. This the Army agreed to do.

A sixteen-year-old mentally retarded girl had run away from home and was picked up in a western city. The authorities made the necessary arrangements to fly her to Toronto. The Army was contacted, met her at the airport and put her on the bus for home. The parents were very grateful.

For the first time in ten years Mrs. H. asked if the Army could help

with groceries. Just out of hospital after surgery, she was returning to work and would have a pay envelope in a week or two. She worked in a home where she had her lunch, so needed help only for breakfast and supper. An order was given and she was very appreciative.

Mrs. C. asked for help. Her husband broke a leg some weeks ago, was not able to work and had no compensation. Mrs. C. was just out of hospital herself. The woman was so distracted she was referred to the Army's anti-suicide bureau where she claims she was very much relieved of her worry and tension. She was given a food order, and the firm agreed to pay the man's wages, at least for a time. The woman was most grateful for the help given by The Salvation Army.

The K. family were fire victims, and the husband was off work due to a carpenters' strike. They had insurance on the property, and the house was to be repaired; meantime they were on the spot. Envoy George Hunt made some arrangements for the family. When the house was ready for occupancy, the Army supplied a stove, fridge, double bed, kitchen table, chairs and dresser.



Brigadier W. Ratcliffe leads congregational song during dedication ceremony for new addition and renovated facilities at the Ellice Ave. Corps in Winnipeg, Man.

NEW FACILITIES DEDICATED AT ELLICE AVE.

THE dedication of a new extension and a renovated corps building at Ellice Ave. Corps in Winnipeg, Man., was conducted recently by the Staff Secretary, Colonel A. Dixon. Present for this eventful occasion were representatives from the Provincial Government and the city of Winnipeg, Mr. J. Mills, M.L.A., and Alderman Mr. E. Enns, respectively. Taking part also were the divisional leaders, Brigadier and Mrs. W. Ratcliffe.

Mr. H. Rattai of the Kraft Construction Company presented the key to Mr. G. A. Stewart, the architect, who in turn presented the key to Colonel Dixon, who then opened the doors. The Ellice Ave. Band, under the leadership of Bandmaster L. Steeds, played "Praise God from whom all blessings flow" as the distinguished visitors entered the building to sign the guest register, which was placed on the desk of the memorial holding the original cornerstone.

The congregation then entered for a short service in the citadel. Greetings were brought by Brigadier William Shaver, a former corps officer at Ellice Ave., who recalled past events in the corps and praised the work of soldiers and comrades, of whom many have passed on to their eternal reward. Present in the opening service were Major and Mrs. A. Coleman (R) who were the corps officers at Ellice Ave. thirty years ago. Colonel Dixon gave a stirring message.

A program of praise was held in the evening featuring St. James

Band and a combo group. Captain W. Little from the Citadel Corps presented a euphonium solo, Mrs. M. Steeds played the organ, and Envoy R. Seaborn thrilled the congregation with his violin solo.

The services during the day were led by Colonel Dixon, and soldiers rejoiced to see three seekers at the Mercy-Seat.

Veterans Bereaved

BEREAVEMENT has come to Lieut.-Colonel and Mrs. L. Urzaki (R), of Toronto, three times within the past few months. The Colonel has suffered the loss of a brother and sister in western Canada, and his son-in-law, Captain Gerald Wood, of Canadian Steamship Lines.

Captain Wood was the husband of the Colonel's daughter, Dorothy, who has been a valued member of the staff of Grace Hospital, Windsor, for the past twenty-six years, occupying the post of supervisor.

The funeral service for Captain Wood was conducted by Major Wm. Gillingham. A Guard of Honour was in attendance, formed by the nurses of Grace Hospital and sailors from Canadian Steamship Lines.

FOR SALE

Man's tunic for sale, size forty; pants, 38-inch waist, 28-inch leg. Also Army cap, size seven. All are nearly new and reasonably priced. Contact Mrs. L. Britten, 58 Thomas Street, Oshawa, Ont.



Brigadier T. Dyck burns mortgage during ceremony conducted at the Winnipeg Harbour Light Corps. Watching with approval are Brigadier and Mrs. W. Shaver, corps officers, and Captain and Mrs. G. Allan, corps assistants.



Cubs and leaders who enjoyed annual summer encampment at Sandy Hook, Man.



Articles are displayed during home league institute at Lac L'Achigan. Left to right are Home League Secretary Mrs. Russell of Point St. Charles, Mrs. Farnell of Perth and Captain Noella Vachon of the Central French Corps in Montreal.



Lieutenant E. Fisher presents centenary medallions to Dr. W. Wren and Mr. J. Dodson for their service as Red Shield drive chairmen at Kingsville.

RALLY DAY OBSERVED AT KINGSVILLE, ONT.

THE 1965 Rally Day moved into full swing at the Kingsville Corps (Lieutenants E. Fisher and A. Jewer), commencing with a youth programme.

A welcome song was offered by the Kingsville "Corps-isters" to the special guests for the day, Major G. McGregor and Lieut.-Colonel G. Gage (R). A feature of the programme was the presentation of a Sunday school teacher's commission to Mrs. R. Eaton.

The holiness meeting centered around the theme "The Steps of the Christian", with Major McGregor presenting a thought-provoking message.

The infant son of Mr. and Mrs. F. Prindler was dedicated by Lieutenant Fisher, and the Corps-isters sang the selection "Early in the Morning".

A capacity crowd attended the

salvation meeting, which included the dedication of the infant daughter of Mr. and Mrs. M. Hanson by the commanding officer. A vocal duet by Corps Cadets Patty Brando and Becky Eaton preceded the message given by Lieut.-Colonel Gage, "Spiritual blockades to salvation".

Following this, a singspiration was led by Lieutenant Jewer, which set the pace for the fireside hour. Doctor and Mrs. W. Wren and family from Harrow were the featured artists. A vocal trio, a piano duet, and a novelty duet by Dr. Wren and his sister, Mrs. B. Stevens, were presented, along with various corps items.

A presentation of bronze centenary medallions was made to the Red Shield chairmen, Mr. J. Dodson of Kingsville and Dr. W. Wren of Harrow, for their excellent job in the campaign.—E.F.



Lieutenant D. Wardell (left) and Lieutenant J. Turner inspect Harvest Festival display at Tillsonburg, Ont. Many farmers in the area donated produce to the Army. An auction of the fruit and vegetables was held after Harvest Festival Sunday.

NEW OVER-SIXTY CLUBS

NEW Over-Sixty Clubs have been organized recently at Kirkland Lake, Ont.; North Burnaby, B.C.; Fort Rouge, Man., and The Pas, Man.

North Toronto Club is shaping well under the guidance of Brigadier and Mrs. C. Everitt. Commissioner and Mrs. E. Grinstead are soldiers at this corps and they both attend the Thursday afternoon meeting of the club whenever they are in Toronto. This has given impetus and inspiration to the development of this new venture.

Galt maintained the weekly meeting of the Over-Sixty Club right through the summer months, with growing attendances and membership. An extension of club activities now involves visits to a neighbouring nursing home to hold an extra over-sixty meeting for the immobile residents.

Vancouver Citadel Over-Sixty Club has now passed the 100 membership mark and is heading for the second century. An interesting and useful programme for the fall and winter has been arranged by the enterprising executive, which includes a full day trip by chartered coach to Seattle and a Christmas pageant.

Portage La Prairie Club meets weekly in the recreation room of a new housing unit for elder citizens, consequently, most of the members are non-Salvationists and new to the Army.

A score of new Over-Sixty Clubs are in process of formation in various parts of the territory.

FOR SALE

Woman's bonnet and uniform (size between 16 and 18), are for sale. Also a tambourine (with case) and religious books. Write to: 30 Sunnybrae Cres., Mount Dennis, or phone 416-9489 (Toronto).



Retired Sergeant-Major and Mrs. C. Abbott.

Golden Wedding Anniversary Celebrated

RETIRED Corps Sergeant-Major and Mrs. Charles Abbott recently celebrated their golden wedding anniversary at the Toronto Temple Corps, from which centre they had been married some fifty years earlier by the late Colonel G. Miller.

One hundred and twenty-five guests gathered to honour this faithful pair, at which time Colonel C. Knaap (R) capably served as master of ceremonies. The couple's bridesmaid (now Mrs. Douglas Murray) and best man (Mr. Herbert Greenaway) were both able to be present on this happy occasion.

A record of faithful service as Salvationists is held by both comrades, Mrs. Abbott having been a soldier of the Temple corps for the past fifty-six years, emigrating from England with her family and officer-parents, Adjutant and Mrs. Tom Harpley.

Always an energetic and enthusiastic worker for God and the Army, her husband served for some time as Sergeant-Major of the corps, having soldiered there for the past fifty-three years.

Mr. and Mrs. Abbott have three children, Mrs. D. Weir, Mrs. Harvey Timberlake, and a son, Charles; and nine grandchildren.

THE TRADE DEPARTMENT

Dear Customer-friend:

We would like to emphasize that it is our wish at all times to extend every possible courtesy and consideration to all our valued customers. In regard to our policy of allowing alterations, without charge, for uniforms, we are pleased to continue this policy, but would like to bring to your attention that it must be within thirty days from date of invoice. There are many reasons that make this ruling necessary.

You will readily appreciate that alterations without charge can be made only for errors or oversight on our part, but if there has been a mistake in the measurements submitted by yourself then we feel no blame can be justly attached to us. We would have to charge for alterations that are in no way our fault or responsibility. We think you would agree that such an arrangement is fair to all concerned.

Thank you for your patronage. God bless you!

A. CALVERT (Lieut.-Colonel)

Trade Secretary

Navy Blue Ties	With Crest	Without Crest
Boy's	\$1.25	\$1.00
Man's	1.50	1.25
Man's (Wool)	2.10	1.85
Tie bars; gold or chrome with Salvation Army Crest		1.00
Centenary SA Pin—Round		.75

BOOKS PUBLISHED IN THE CANADIAN TERRITORY

What about some good books for wholesome and inspirational reading?	
"What Hath God Wrought?"	\$2.50
"We Believe"	.50
"The Beauty of Holiness"	.70
"The Soulwinner's Corner"	1.50
"They Blazed the Trail"	1.60

Teaspoons with Home League Emblem on handle \$1.15

PRICES SUBJECT TO CHANGE AT ANY TIME

Newfoundland has its own Trade Section.

What about a new-style woman's hat? It lends grace to your uniform, can be worn with dignity and gives a youthful appearance. High grade felt; fine tailored style. Dyed midnight blue; elastic holding cord; keeps hair nicely in place; hugs head comfortably. Sizes — small, medium, large. Priced at only \$6.00.

The Trade Department, 259 Victoria Street, Toronto 2, Ontario.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry."

BANOVIC, Demetria. A brother, Dusan, in Australia desires us to deliver a message to Demetria. Has given incorrect address. Can anyone give us correct Ontario address? 19-223

CHRUSZCZ, William. Born 1898 in the Ukraine. Came to Canada in 1913 and later went to the U.S.A. Last heard from in 1923 when he was in Chicago, Ill. He was on the Chicago Police Force. Greek Catholic. His brother, Dmytro, living in Toronto, Canada, seeks him. Is anyone in contact with or knows of him? 19-229

EIKREM, Olov Conrad. Born in Kristiansund, Norway, April 1921. Parents are Johan Martin and Elsie Sofie Eikrem. Has been a seaman, steward, factory worker. Is a Canadian citizen. His parents are seeking him. Last known to have lived and worked in Lunenburg, N.S., where he worked for Power Bros. & Co. This was in 1948. He is married and separated. Please contact us. 19-217

GODAKER, Haakon. Born May 24, 1906, at Botne, Jarlsberg, Norway. When last heard of at Christmas 1959 was unmarried and living at 14 Cordova St., Vancouver, B.C. Has lost one eye. Worked at farming, forestry, paper manufacturing. His brother Waldemar seeks him. 19-214

GOODBRAND, Allan J. Born in Hamilton, Ont., Oct. 24, 1927. Has scar on right and left thumb and on nose. Is of slender build; 5'10" tall. Last communicated with his mother from Duluth, Minn., June 2, 1964. This was by telegram. Married but separated. Mother most anxiously inquiring. 19-206

GOODBRAND, Edward A. (Ed). Brother of Allan J. Born in Hamilton, Sept. 30, 1931. Has scar above left eye. Married but separated. Other particulars as to last time of contact and mother's anxiety same as for brother Allan. 19-207

GREEN, Mrs. Edith Emily. Relative in N.S.W., Australia, seeking her. Came to Canada quite a few years ago and her address then was c/o Mrs. Donohue, "Dement" Winnipeg. Please contact us. 19-198

HANSEN (or SLETTENG), Hermann. Born July 18, 1903. Left Norway in the Spring of 1924. His brother, Hans Sletteng, is seeking him. There has been no contact since the early twenties. Was a forester, lumberman, and worked in transport industry. Last known address—c/o Hubb Stores, Unit Block, Hastings St., Vancouver, B.C. 19-228

IANSON, Willard James. Born in Kamloops, B.C., in March 1912. His Army number is K.41102. Last heard from in 1959 when his address was Bridge Estate, 100 Mile House, B.C. Was a logger and farm labourer. His parents—Alfred James and Maude Louisa Ianson. His brother, John Douglas, of Rossland, B.C., is anxious to find him. 19-203

KALLMAKOFF, Nick (also called Dick). Born in Brandon, Man., about 1914. Heavily built and has a scar on cheek. When last heard of 22 years ago he was logging at Port Alberni, B.C. He was seen in Vancouver about ten years ago. A sister, Lucy, inquires and we can provide Nick with her address. 19-231

LINDSTROM, Johan Helmer. Born in Skelleftea, Sweden, on Dec. 3, 1889. Is of robust build, has dark hair and blue-grey eyes. When last heard of in Jan., 1957, he was single and living in Vernon, B.C. A later letter to him was returned to relatives marked "Deceased". Can anyone provide missing information concerning him? A brother, Egon, of Sweden is inquiring. 18-981

McKINNON, James. Born in Calgary, Alta., Aug. 6, 1911. He is about 6' tall and is said to have served in the Canadian Army. His parents are Angus and Blanche McKinnon. This man could be known as "Stew Duncan". He was last known to be in the Vancouver area—this was in 1964. His wife, Winnifred, of Toronto inquires. 19-226

MOODY, Ruth. Born May 16, 1913 in Halifax, N.S. Involved in the Halifax Explosion of Dec. 6, 1917. Her mother and brother were killed as a result but this person has not been heard of since. A neighbour, who knew Ruth well, says he put her in a limousine in which sat a man and woman, giving them her name. Much searching has gone on through the years to try and find her. Can a woman, then four years of age, recall any such incident in her life? As result of advertising in U.S.A. War Cry someone of almost equal age does recall incident. Mother often spoke of this family and of cars on "the Commons" to provide shelter for the victims. A sister in the Boston area is still seeking her younger sister. 18-878

NELSON, Mr. Ivar Gamborg. Born in Oslo, Norway, May 6, 1881. Parents—Hagbert and Olava Antonette Nielsen (nee Kristiansen). He was a sawmill worker. First lived at Chatham, N.B., and then went to Western Canada. In 1911 his address was c/o John Nelson, Big River, Sask. His brother, Elvind Gamborg Nielsen, of Norway, is inquiring. Does anyone know of his whereabouts? He would be an elderly man if living. 18-970

TANTERRE, Harri Armas. Born in Oulu, Finland, Sept. 18, 1929. Came to Canada

about 1950. (His surname is that of an aunt). His father's name was Sulo Armas Puhakka. Since the father's death, letters from him cannot be found and the family in Finland have moved. This has created difficulty in renewing contact. He was known to have lived in Vancouver, B.C. His half-sister, Anita, is most anxious to get in touch with him. 19-221

THORSSON, Oskar Torvald. Born in Backaryd, Sweden, on March 7, 1906. An aged mother of 81 years desperately longs to hear "how his life is going". A nephew inquires on her behalf. In 1938 he had general delivery addresses in Kirkland Lake and in South Porcupine, Ont. His last letter home, dated 1933, was from Montreal. There was a period of ten years' silence and since 1943 a Christmas card has been received each year but no address. Is said to have injured his back, and relatives visualize him an invalid in a nursing home. Can anyone tell us how Oskar can be contacted so we can write him? 19-227

TUOVINEN, Heikki Gideon. Born March 19, 1905, at Isalmen mlk, Finland. Came to Canada about 40 years ago. When last heard from he lived at Riverside, Ont. He has a wife, Sanni, and a grown son, Tauno. His brother, Joseph, in Finland, is asking news of his brother. 19-220

TURQUIST, Alfred. This man is said to have travelled to Western Canada from Chatham, N.B., with the Ivar Gamborg Nelson mentioned in this column. It is possible that if we could locate him, he could give us some information concerning Mr. Nelson.

WANTED

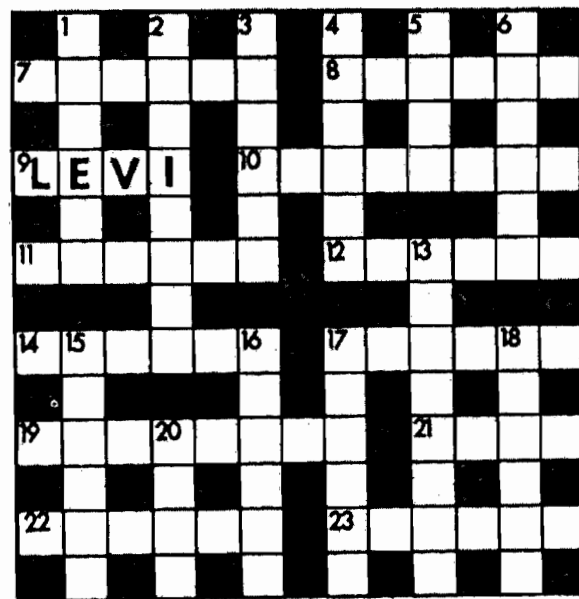
Good, used, woman's uniform and coat, size 20 1/2. Call 421-9144 (Toronto).

BANDSMEN NEEDED

WANTED: Bandmen in good standing willing to help build up a small corps band. Skilled and unskilled jobs available. Interested bandsmen please contact Captain L. Carr, 94 Caledonia St., Stratford, Ont., stating particulars.



REFERENCES ACROSS: 7. Matt. 26. 8. John 3. 9. Mark 2. 10. Luke 1. 11. II Sam. 23. 12. John 18. 14. Acts 19. 17. Gen. 29. 19. I Kings 11. 21. Ps. 104. 23. Acts 17. **DOWN:** 1. Luke 19. 2. Ruth 1. 3. Gal. 1. 5. Gen. 25. 6. Acts 2. 13. I Cor. 15. 15. I Kings 9. 16. Luke 14. 20. Acts 16.



SOLUTION TO LAST WEEK'S PUZZLE—ACROSS: 3. STING. 7. TABRET. 8. AMEN. 9. GEHAZI. 10. LILIES. 11. IDLE. 12. PASSOVER. 15. GROUNDED. 18. PLEA. 19. LIGHTS. 21. ELIJAH. 23. HELL. 24. LOOSSED. 25. DAWDLY. **DOWN:** 1. MAKE. 2. CREATE. 3. STRIPPED. 4. IDOL. 5. GALLIO. 6. SEVERE. 9. GOING. 13. SUDDENLY. 14. REACH. 16. RAINED. 17. UPHOLD. 18. PRISON. 20. SLEW. 22. AGED.



Songster Sergeant Mrs. J. A. Stevens of St. Catharines, Ont., is honoured upon her retirement after fifty years as a songster. Making a presentation is Songster Leader C. Powell. Looking on are Brigadier and Mrs. J. Dougall (former corps officers at St. Catharines) and Songster Secretary Mrs. L. Strickland.



Salvation Army centenary display which was viewed by hundreds of persons at the Great Northern Exhibition at Collingwood, Ont., recently. Corps officer is Captain R. Park.

HALIFAX SUNDAY SCHOOL

A drive to increase attendances at Sunday school in Halifax Citadel was conducted recently. In connection with this, several well-known Christian athletes were invited to speak to the youths. Among the visitors was Mr. Bob Huggins, local sports announcer (seen in photo, centre, with Mr. Earl Ward, left, Sunday school teacher, and Acting Young People's Sergeant-Major Hedley Ivany, right).

A twenty-five-piece junior band has been formed and takes part in the Sunday school exercises. The bandleader is Jack Cameron.

Scriptural Crossword Puzzle

Where a dash is printed, the missing word is the required solution. Biblical references are given in a separate section, to be used if needed. Solution will appear next week.

ACROSS

7. Judas was one of them
8. Jesus asked Nicodemus if he were not one in Israel
9. This son of Alphaeus sat at the receipt of custom
10. Zacharias ——— the priest's office before God in the order of his course
11. Brother of Joab
12. Jesus told Peter to put his sword into it
14. Paul sent Timotheus and Erastus into Macedonia, but "he himself ——— in Asia for a season"
17. Loved by Jacob
19. This mighty man of valour was made a ruler by Solomon
21. Young lions roar after this
22. A tumbled rest in the ship leads to strain!
23. God is not "worshipped with men's hands, as though He ——— anything"

DOWN

1. Those of the colt asked why

2. Naomi said He had dealt very bitterly with her
3. It pleased God "to ——— His Son in me, that I might preach Him among the heathen"
4. Burning ashes from not a thousand members!
5. A hunter who despised his birthright
6. Peter exhorted men to do this and be baptised
13. "When He saith all things are put under Him, it is manifest that He is ———"
15. Solomon gave Hiram this number of cities in the land of Galilee
16. Our Lord healed the man suffering from this on a Sabbath
17. Paul wrote an Epistle to them
18. Number left from No. 7 across when Judas left!
20. The prison keeper nearly killed himself when he saw the doors thus

THE ANGEL OF ARGYLE STREET

Final instalment of "Twentieth Century Miracles", in a series of up-to-date portraits of twice-born men offered as evidence that the hundred-year-old soul-saving mission of The Salvation Army is effective today. Recorded and adapted for publication—

By

Lieut.-Colonel

BERNARD WATSON

CHARLIE THOMAS was born in Wales with the mountains round about him and the glad songs from the chapels echoing down the valley on the Lord's day. His own feet turned early towards the house of God. He had good parents and a happy childhood.

But his father died early. Life was hard in Wales. Time sped by and a blight fell into the valleys, a "pressed area" the political economists termed them. His mother had to work to keep the family in rent and food while his sister provided her quota to the family budget by becoming a dressmaker. But for Charlie work was hard to get and existence wretched. He joined His Majesty's Forces, was trained as a medical orderly, upgraded to corporal, and sent out to India with the Royal Army Medical Corps.

There, after a while, for some strange reason known only to military minds, he found himself in the Highland Light Infantry. His unit was sent to fight with Wavell in the desert campaigns of World War II. Charlie was twice wounded during attacks on Tobruk. This left him permanently disabled but already he had worse problems.

Injuries

There was no stabilizer in his life—no wife, no sweetheart, no "cause" to challenge the best in him. Because of his war injuries he went in and out of hospitals over a period of two years. But his worst wounds were self-inflicted. After two years the Army decided his usefulness was over: he was discharged on medical grounds. Tactfully they took no official action about his drinking habits, his neglect of himself. The soldier had become a layabout. He had lost control—the wounds to his morale were greater than those that crippled his body. There was sickness in his soul.

At the hospital for limbless soldiers, where he served as male nurse, many of the physically half-men were stronger than he. On V-E Day, supposedly on duty, Charlie celebrated with a terrific drinking

session. The Medical Superintendent dismissed him.

He was now unemployable. Of course there was always the dole, his social security, which ensured a regular supply of cheap booze. Apart from that, nothing but a terrifying future, a great empty loneliness. Because Charlie scrounged upon her beyond the limits of endurance, his hard-working sister, the only kin he had in the world, turned him away—no human love could take Charlie now. He had fallen beyond the pale.

Coward

Too big a coward to steal, as he admits, he was much too proud to beg. As an ex-serviceman there would have been sympathy for his plight but there was a resentment deep in him that blocked such appeals. He regarded life, people, himself, with contempt. When he looked into the waters of the Clyde, flowing black and deep through Glasgow, the river offered release from a life that had become intolerable. While he stood there, pondering the invitation, on the bridge overhead the traffic roared, taking the commuters to their warm, well-lit homes. There were men going eagerly to wives and children who loved them, men who had worthwhile jobs, a sense of fulfilment, a reason for living; men who had fought in Africa, with Charlie, and then come home to make a new and happy life again. Charlie Thomas had none of these things. His was nothing but a parody of human existence: the mean lodging houses, the long nights out in the cold, "sleeping rough", the dawns that brought no respite from despair. To die would be better!

Yet what Charlie calls cowardice

prevented him. Perhaps it was weakness, lack of enterprise. Whatever it was he held back from that last fatal plunge. Instead he went to the Major in charge of The Salvation Army Men's Social Service hostel in London Road. That worthy saw at once that here was a special case, calling for more than bed and breakfast.

"You go to Argyle Street," he said, "see Major Eileen Luckham. She'll help you."

Big talk, for Charlie looked and felt like a man beyond help. But Salvation Army officers should be men of mighty faith and so it proved now. There was a queue outside the Anderston Goodwill Centre in Argyle Street. Indeed there usually is—it is a high priority place for people in need.

This is because, so Charlie says, there are angels in charge: Major Eileen Luckham and Captain Jessie Cotton.

Glasgow, no mean city, has the highest rate for alcoholism in the United Kingdom. There are numerous other severe social problems. That is a reason why the line of waiting men stretches down the street and far around the corner, as they wait for the doors to open into their "little bit of Heaven"—another of Charlie's apt descriptions.

Tea and sandwiches, bright lights, music, happy songs: it makes a change for the denizens of Glasgow's doss houses. While out of the mass of this pile of flotsam and jetsam "the two angels" select those men who will respond to individual care—and love. This may mean new clothes, even de-lousing: Glasgow's

angels have to be highly practical beings!

Charlie got the full treatment. He was curious, moved, fascinated. . . . For a whole year he attended this oasis and watched and listened and evaluated these wonderful women. Then, convinced that the angels spoke the truth and that they were nothing less than ambassadors from Heaven, Charlie wept and knelt and found his way back to the God of his childhood—that same God he had loved and lost among the mountains of Wales.

Obviously, as an angel, Major Eileen Luckham could work wonders. She found Charlie a job as caretaker of a church where he needed to stay sober, fastidious in his habits, careful of his prayers. He made it! It was not duty or discipline—it was his way: his new way of life! There came the proud day when he donned uniform again, Salvation Army uniform. Charlie felt a thrill greater even than when they made him a corporal and shipped him to India to defend the British Raj!

While Major Luckham, angel-in-chief at Anderston Goodwill Centre, able to write as an ordinary mortal, gives him this reference:

Since his conversion two years ago, Mr. Thomas has made steady progress. He is always smart and clean and assists in any way he can among the men who frequent the Centre. These men have great admiration for him, his testimony helps them. His desire to love and serve God grows with the years.

Coming from an angel that's a reference indeed!



In this drawing, reproduced from "All the World", The Salvation Army's missionary magazine, two themes are brought into juxtaposition by an artist who sees a link between them: an Italian master's conception of a loving and welcoming Christ, and William Booth whose compassion for the needy brought the Army into being a century ago. The story on this page is eloquent illustration of that mission of mercy born of the spirit of Christ.